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THE STORY OF MY LIFE AND WORK

BY

G. FREDERICK WRIGHT, D.D., LL.D., F.G.S.A.

CONTENTS

Happy Days of Childhood — College Days, The Antislavery Conflict, The Civil War — Ten Years in a Country Parish — Ten Years' Pastorate in Andover, Enlarging Sphere of Labor, Glacial Investigations — Beginning of Literary Work, Publication of "The Logic of Christian Evidences" — Call to Professorship of New Testament Literature at Oberlin, Continuance of Glacial Investigations — Significance of the Glacial Epoch, Explorations in Alaska and the Snake River Valley, First Course of Lowell Institute Lectures, "The Ice Age in North America" — First Visit to Europe, Second Course of Lowell Institute Lectures, "Origin and Antiquity of Man" — Shipwrecked in Greenland — Theological Studies, The Oberlin Theology — Third Course of Lowell Institute Lectures, "Scientific Aspects of Christian Evidences" — Through Japan, China, Siberia, Central Asia, Palestine, Egypt, and Italy — Results of the Asiatic Trip, Publication of "Asiatic Russia," Evidences of the Flood, Stone Lectures on "Scientific Confirmations of Old Testament History" — Third Visit to Europe, Observations in Southern Sweden, in Southern Russia, the Crimea, the Cedars of Lebanon, New Glacial Problems — Progress of Thought in the Twentieth Century — Things Which I Believe, Which I Fear, of Which I Am Confident — Appendix, Partial List of Articles in Periodical Literature, Index.

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And having done all, to stand. Ephes. vi. 12.

CONTENTS

	PAGE
20TH CENTURY MIRACLES	
Mad Dennis and The Madonna	55
THE ARENA	
Degeneration and Extermination, <i>Prof. L. T. Townsend, LL.D.</i>	60
The Remnant or the Regnant Christ, <i>Rev. Thomas H. Walker, D.D.</i>	64
The Personality of Jesus, <i>H. W. Magoun, Ph.D.</i>	67
Credibility of Biblical Miracles, <i>Rev. E. C. Gordon, D.D.</i>	70
The Bible in Everyday Life, <i>Rev. G. L. Young</i>	73
INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1917	
First Quarter—Lessons for February, <i>The Editor</i>	75
DEVOTIONAL	
The Lord shall Preserve Thee from All Evil, <i>President Charles Blanchard, D.D.</i>	78
THE CLUB	
"A Colossal Accident," Scripture Silences; Is Harnack a Jester? Trinity Prayer League; Genesis First Leads one to Christ.....	81
EDITOR'S WHAT NOT	
The Holy City; New York not up to Moses yet; Legal Advisory Council; "Who" or "Which"; "Debts" or "Trespases"; The Deserted City; "Why are so Many Scientific Men Unbelievers?" Do You Understand Your Label; Counting the Cost.....	87
OUR HERALD DEPARTMENT	94

20th CENTURY MIRACLES*

REV. JAY BENSON HAMILTON, D.D.

MAD DENNIS AND THE MADONNA.

The Mayor and I had just returned from a drive about the city. He asked me to come into his office, as he wished to introduce me to one of the pioneers who could tell me an interesting tale of the Minister in the early days. But before I introduce you, I will tell you a story which for want of a better name you may call "Mad Dennis and The Madonna."

"The Methodist Parson was watching with a dying man who had been fatally injured in a bar-room brawl. The Parson's wife was sitting alone in the Parsonage, singing, and rocking her baby. The little one had been ailing and was restless and defied every effort to put it to sleep. The little woman sang hymn after hymn, as much to cheer her own heart as to quiet the baby. The silence of the midnight was broken occasionally by the howl of a homeless dog or the shout of a drunken man reeling along the street. Now and then a faint echo of the ribald songs of the nearby saloons broke in upon her singing. The little woman had to confess to herself that she was homesick. A yearning to see the absent loved ones brought tears to her eyes and a little catch and tremble to her voice as she tried to sing. The beautiful home, the happy faces of the family group, became so real to her as she looked at the wood fire, that she imagined she could hear the loved voices in song and merry jest. She bravely tried to put away the depressing thoughts, and kissed and hugged her baby and sang another hymn.

"'Hist! Where's the Parson?"

"The Parson's wife was sitting with her back toward the open door. She caught her breath and trembled with a terror that she had never felt before. The words were uttered in a shrill whisper. She lifted her eyes to the mirror before her and saw reflected in it the face and figure of a man standing in the open doorway. Her heart sank within her. She recognized him at a glance. The Parson at tea-time had told her of Dennis O'Brien's last spree, ending in a homicidal mania which had compelled his arrest and confinement. He was a man of powerful frame and was known as one of the most desperate men in town when he was crazy with drink. He was dressed only in a ragged red flannel shirt and a pair of tattered trousers which were held to his waist by a buckled strap. His hair was a bright red and each individual coarse bristle seemed standing on end. His open shirt revealed a mass of flaming red hair that half concealed the broad bosom. The face was flushed, and covered with a stubbly red beard; the eyes fiercely gleaming and filled with a dangerous and evil light, were deeply set under shaggy red eyebrows. The picture of this horrible specter was indelibly photographed upon her memory by one fleeting glance.

"The Parson's wife sprang to her feet with a swift prayer to God for help. She stepped toward the intruder and extending her hand said with a sweet smile:

"Dennis O'Brien, how you frightened me. I am always glad to see any of my boys, but you're a naughty fellow to come in without knocking. Don't you know me, Dennis?"

"The wandering glance from the vindictive eyes that gazed in every direction incessantly, as if looking for some one, revealed to the little woman that Dennis was mad and meant evil.

"Why, Dennis O'Brien, have you forgotten the baby? Don't you remember how you marched in the procession the night the baby was born? Don't you remember when you made the band stop playing at the concert to give the baby a chance to cry? You would not hurt my precious little baby, would you?"

"The wicked face showed no change. The man seemed deaf to her words, or as if they had no meaning to him. The blazing eyes chilled the little woman's blood and almost stopped her heart-beat.

"Dennis O'Brien! I'm ashamed of you. To think that any of my boys could ever forget my baby. Have you forgotten me, too? Don't you remember how I nursed you through that long, hard sickness when you were so badly hurt? Don't you remember that hot, weary night when I sat by you the whole night long and bathed your face and gave you cooling drinks? Don't you remember, Dennis, how you kissed my hand and said if I ever wanted a man to die for me, his name was Dennis? Oh, Dennis, have you forgotten all my kindness to you?"

"She was talking swiftly and sweetly, and earnestly praying for time. If the Parson would only come. If *somebody* would only come. Her terror almost paralyzed her brain, but she tried to delay the evil purpose which she saw plainly written upon the brutal, devilish face.

"Dennis O'Brien, do you see this?" She snatched from the mantel a picture of the Madonna holding the Christ Child in her arms, and held it out as a shield. 'Do you see this? Do you dare harm an innocent babe before the eyes of the Christ Child? Do you dare lay your evil hands upon a helpless woman before the eyes of the Virgin? I cammand you in the name of the Mother of God whom you worship to leave my house.'

"A slight flicker of intelligence swept over the stolid countenance. He hid his face for a moment with his hand as if to conceal himself from the gaze of the Madonna and her Child. He then spoke in an unearthly, shrill whisper:

"I've been havin' bad dreams of late. A gentleman with a sleek voice, but with a foot like an ox and a tail like the tongue of a snake, has been talkin' to me. He said the boys worshipped the Parson's wife more'n they did the Virgin, and I must put a stop to it. If I did it to-night, and sent you and the baby back to God, bein' as you was both too good for this world, he'd make my job in purgatory kind of easy like. I'm a lost man if I don't do it. I wonder which'd better go first!"

"He took one step toward the woman. The Parson's wife turned her back upon him, and placing her baby in its crib she knelt upon the floor. Her voice was no longer trembling. It was clear and steady. The man was so surprised that he stopped to listen and look.

"'Oh, Christ my Saviour, my help is in Thee alone. Thou who didst rest thine infant face upon a mother's warm breast and feel her heart throb of love, Thou wilt hear my cry for my baby. This poor man does not know what he is about to do. Stop him, dear Lord, and save my baby from his cruel hands. If it be Thy will that my work for these poor sinful souls is to end to-night by the wicked purpose of this mad man, whom I have sought to save, Thy will be done. But, oh, my husband, keep him from harm and bless him in Thy work.'

"The Parson had entered quietly, fearing to waken the mother and child. Her prayer, which rang through the house, quickened his steps, but conscious of danger he moved noiselessly to the door. His brain swam for an instant as he saw his wife bending over her babe in prayer and the mad man with clenched hand uplifted over her as if about to strike. The Parson's quickened breathing, as it came with one sharp gasp, was heard by Dennis, who turned like a lightning flash toward the door. A powerful blow from the Parson's mighty fist felled him like a log. He sprang up, only to meet another terrible blow that sent him reeling. The Parson was a man of great physical strength and was fighting for what was dearer than life, but he saw to his dismay that his fiercest blows seemed to have no power to weaken the mad man. He rose from the floor with new strength after each knockdown. At last the blows had no effect. Dennis seized the Parson about the waist and a fierce struggle followed. The Parson's great strength and scientific skill as a wrestler proved unavailing before the demoniacal strength of the mad man. The Parson stumbled over a chair as he sought to draw the man away from the corner in which the Parson's wife was penned by the struggling men. The slip was fatal. With an earnest cry to God for help, he sank to the floor as his antagonist seized his throat with his great bony hands. The Parson's wife had not time to move or think before the fight was over. The mad man was kneeling upon the Parson's breast and was tugging fiercely at his throat, trying to strangle him.

"'Dennis O'Brien!'

"The voice was like the roar of a lion. It was the Catholic Priest, who had learned of O'Brien's escape, and, fearing he would be at some deviltry, he was seeking him. The keepers of the old jail had told him that Dennis had been muttering about the Parson's wife. The Priest had run every step from the jail to the parsonage. The door was locked, but with one mighty push of his great shoulders he had torn the door from its hinges. He heard the scuffle of the fighting men within and beat down before him each door that was in his way. He stepped into the room just as the Parson went down with the madman's hands at his throat.

"'Dennis O'Brien!' shouted the priest. 'Hands off, you villain!'

"Dennis was snarling like a dog and heard nothing. The Priest, who was a man of vast height and great build and possessed almost superhuman strength, seized Dennis, and lifting both men from the floor, shook the mad-man's grasp from the Parson's throat, and then lifting him above his head dashed him across the room against the side of the building. Before he could move the Priest's gigantic foot was upon his breast and held him to the floor like a huge vise. Then lifting his hands above his head, the Priest began in Latin, fierce maledictions, which he poured forth in a loud, shrill voice with such terrific dramatic power as made the hearts of the Parson and his wife burn like fire.

"The stunning effect of the dash against the wall had broken the spell of the delirium. Dennis, scarcely able to breathe as the great foot crushed him to the floor, listened in terror to the fierce words in the unknown tongue, which he recognized as the language of worship. His dazed brain imagined he was being cursed.

"He panted as he tried to writhe from under the mighty foot.

"Oh, don't curse me, your reverence. For the love of God, Father, lift your foot a bit. You're trampling the life out of me."

"Dennis O'Brien, stand up!"

"The man arose and stood with downcast eyes, trembling as if he were in a severe chill.

"You came to this house to take the life of an innocent babe under the very eyes of the Son of God," pointing to an engraving of Christ which was hanging upon the wall.

"I did, your reverence."

"Take that, then!" And striking him a terrific blow the Priest knocked him across the room, prostrate upon the floor.

"Dennis O'Brien! Stand up!"

"Again the man arose and stood meekly before the priest.

"You came to this house to dip your hands in the blood of this holy saint under the very eyes of the Mother of God," pointing to the Madonna, which the Parson's wife still held as a shield over her babe in the crib.

"I did, your reverence."

"Take that, then!" Again he was knocked to the floor with a powerful blow.

"Dennis O'Brien! Stand up!"

"It required considerable effort to obey, but Dennis struggled to his feet and waited.

"You came to this house and dared to lay your wicked hands upon this Minister of God and if I had been a second later you would have taken his life."

"Without waiting for a reply, the priest exclaimed:

"Take that, then!" And with a fiercer blow than either of the others sent him reeling against the wall and heavily upon the floor, from which he was unable to rise.

"'Dennis O'Brien! Go back to the jail. If you disobey me or give the slightest trouble to those who have charge over you, I will beat you to death, bury you without a prayer in unconsecrated ground, and give you over naked to the wrath of Almighty God whose servants you have sought to injure. GO!"

"Dennis arose and gave himself meekly to the jailer who was in waiting outside, who tied his hands behind him and led him away.

"The Priest stood like a statue until they were alone. Then, turning to the Parson he threw his arms around him and placing his head upon the Parson's shoulder sobbed like a child. The two men wept, embraced and kissed each other, and then stood apart, holding each others hands and gazing into each others faces as the tears streamed over their cheeks.

"'Thank God, I was not too late,' said the Priest.

"'I thank God for sending you in time, Father,' replied the Parson

"'Let us pray,' said the Priest. The three knelt together about the crib in which the baby lay. In a soft voice that was tremulous with emotion, the Priest poured forth his fervent thanksgiving to God for his mercy in saving his servants from the hand of violence. The prayer closed with a stately benediction uttered in a formal and orotund voice. It was a blessing upon the holy man and woman who were devoting their lives to the uplifting of the lost souls about them. The Parson and his wife each offered a tender little prayer. When they arose from their knees, the Priest was gone."

The Mayor related this incident with such dramatic power that I had almost imagined its scenes were transpiring before me. He was interrupted at this point by the entrance of a noble-looking man in police uniform. The Mayor returned his salute, and rising, said:

"Permit me to introduce to you our Chief or Police, Captain Dennis O'Brien."

The business being concluded, the Chief of Police retired.

The Mayor, noticing the inquiry upon my face, nodded his head and said:

"Yes, he is the man. He is one of our most honored and respected citizens. He'll take you to drive to-morrow, and I want you to ask him to tell you the story about 'The Parson's Kid' and his brother Mike."

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THE ARENA

Degeneration and Extermination

PROF. L. T. TOWNSEND, LL.D.

EXTERMINATION.

Extermination follows pretty closely in the pathway of degeneration, for if degeneration is a continuous process, as it seems to be, then sooner or later extermination inevitably will be the outcome.

It is no longer questioned, as every one knows, that existing species are diminishing, not only in size, but in numbers. The saying of the biologist is undisputed that "the slightest failing in strength or vigor, in bird or beast, signs its death warrant." It is estimated that nine-tenths or more of the progeny of the higher animals perish annually before reaching maturity. And many of those that reach maturity have had a constantly losing struggle for existence.

And while thousands of natural and artificial agencies can destroy vegetable and animal life, there is nothing on earth that has power to restore it.

It is well established also that the descendants of all sports or freaks that appear in the vegetable or animal kingdoms, especially if the freakishness is very pronounced, have no descendants, which according to evolutionists must greatly interfere with the incoming of new and permanent species. Professor Charles B. Davenport, after making many interesting experiments with birds, affirms that "unadaptive mutations tend quickly to be eliminated."

Professor H. C. Bumpus employs these words: "The process of selective elimination is most severe with extremely variable individuals, no matter in what directions the variations may occur. It is quite as dangerous to be as conspicuously above a certain standard of organic excellence as it is to be conspicuously below the standard." (*Variations and Mutations of Introduced Sparrows.*)

Another putting of the matter is this: "The outlying, or extreme variations of

whatever kind, vegetable, or animal, are sooner or later exterminated."

But normal as well as abnormal forms of living creatures have been the sport of exterminating agencies, and it is perfectly clear that the fittest, at least apparently the fittest, have not in accordance with the requirements of evolution been the survivors.

Confining attention for a moment to the botanical kingdom, it is found that what are classified as the lower strata of the earth contain multitudes of fossil forms of botanical life that are now extinct. And there can be no doubt that multitudes of plants have yielded to a destructive fate, leaving not even a trace of their existence. Had not a prehistoric vegetable, unknown to botanists or geologists, been discovered in the stomach of a frozen mammoth, it would not now be known that it ever had existed. In recent times the tree-world has had types of remarkable persistence, yet not a few of these have been doomed. It is said that the Japanese are now mourning the disappearance of the red Lacquer tree that had been of great industrial value. They have learned too late that any species of tree once gone from the earth is gone forever.

The record of extermination among lower animal forms would fill a volume; only a few of which, by way of illustration, may be mentioned.

There lived during the so-called Paleozoic Age at least five hundred species of the trilobite; later they all disappeared. In what is called the Mesozoic era there have been enumerated nine hundred species of the ammonite; they are all extinct. At different periods of the earth's history, there have been four hundred and fifty or more species of the nautilus; now there are

only three, and these are peculiar to the present time. Seven hundred species of fossilized ganoids have been discovered; the tribe now has scarcely a living representative; and the cephalopods and goniatites also have suffered constant diminution in both size and number.

Not only have single species gradually disappeared, but whole families of different species and of different eras have suffered extinction. All the reptiles, birds and mammals of the Tertiary period are now extinct. All, or nearly all, air-breathing animals that were on the earth at the beginning of the Carboniferous era succumbed during its most flourishing periods, though air-breathers again appeared while the carbon growths were hardening into coal. In North and South America, wild horses, differing only slightly from the modern domestic horse, that left in abundance their fossils, are believed to have become entirely extinct before the advent of man in this hemisphere. The modern horse was not introduced on the western continent until after the Spaniards had conquered North and South America.

The Jurassic rocks, whose formation extended through unknown ages, disclose nearly nineteen hundred species, "all suddenly appearing, all lasting for a time, then all suddenly disappearing."

In the disappearance of prehistoric species and families of flora and fauna, it is to be noted that, while some of them suffered sudden extermination, others appear to have braved death and lived on through several eras. The statement of Professor Romanes is this: "During the history of animal life, millions of the lower species have succumbed." The testimony of Dr. Wallace in his *Darwinism* is in place: "Although a certain number of species are common to two or more of the great divisions of geological history, the totality of the species that have lived upon the earth must be very much more than twelve times, perhaps even thirty or forty times, the number now living."

The agencies that have resulted in these widespread exterminations of the flora and fauna of geological history are manifold. We mention a few. The first belongs

to what may be called the order of nature, witnessed especially in the incident of mountain-making, accompanied with changes of temperature and land levels and of the rushing of sea-water over vast territories that had been dry land.

The geologist is assured of the fact that at the close of the era when the great mountain-range of eastern North America appeared, witnessed one of the most universal and abrupt disappearances of life in geological history. It was so destructive that no species of land-animals that preceded can be found among the fossils of subsequent periods in America, Europe, or the rest of the world. And in the disruption of the earth's crust when the chain of the great Alps was forced up to its present elevation, which, according to M. D'Orbigny, was simultaneous with that which forced up the Chilian Andes, a chain of three thousand miles in length, terminated the Tertiary age, and wrought appalling and widespread slaughter of living things.

The description of this epoch with its terrible devastations is hardly overdrawn by Dr. Nathaniel Lardner when he says: "The waters of the seas and oceans, lifted up from their beds by this immense perturbation, swept over the continents with irresistible force, destroying instantaneously the entire flora and fauna of the last Tertiary period, and burying its ruins in the sedimentary deposits which ensued."

The most recent natural agencies, such as earthquakes, floods, tornadoes, volcanoes, etc., have levied heavy tolls upon animal life. Biology, as well as geology, has not failed to report these destructive agencies.

The authors of the *Household Universal Library* speak from experimental observation when saying that "the physical world is careless of life; one living creature presses upon another, competes with another, devours another." Insects of different kinds have played havoc with both vegetable and animal life. The grasshopper plague a few years ago laid waste a wide extent of our western territory and has not been forgotten by the generation that witnessed it.

Drs. H. J. Klein and Thome, writing of the swarm of butterflies that visited the Province of Westphalia, Prussia, 1853, said that they came in masses like "a blinding snow-storm." In less than two years, in spite of the most energetic endeavors to check their devastations, "not a green leaf or blade of grass was left as far as the eye could reach, and above this chaos nothing could be seen but the corpses of trees wrapped in their bleaching shrouds."

And but for the poisoned spray, creosote, tanglefoot, and other agencies employed year after year, not a hard or soft wood tree in New England nor a fruit tree of any kind would to-day be living; the ravages of brown-tail and gypsy moths, the tiger and other beetles, would have left them leafless and dead.

In prehistoric times, these destructive insects probably, off and on, have left entire zones of the earth destitute of vegetation, and in consequence there followed the starvation of vegetable-feeding animals in numbers that can hardly be imagined.

This that is called insect persecution has made war not only indirectly but directly upon animal life. Every one familiar with a poultry yard has seen it invaded by bacteria that choke the windpipe of its inmates, filling it with a bunch of thread-worms. The disease is known as the "gapes" and is often fatal. Almost every other domestic animal, cattle, dogs, horses, sheep, etc., has its bacteria within and insect foes without.

It is the same in the sea as on the land. There is, for illustration, a living creature, not on the lower reaches or levels of the animal kingdom, but one part way up, with which both the zoologist in the laboratory and the fisher-folk at their seine can study without a microscope; we mean the large, almost majestic, sun-fish, that has been interestingly, if not attractively, described by Geddes and Thomson. On its back there is a raft of undesirable and uninvited barnacles; on its skin is a legion of isopods biting, as bite an army of fleas, and upon its eyes fasten and fatten squads of trematodes that suck vitality like leeches. Within are found other demons "that cram the alimentary canal with worms more than with food, and its liver is changed from a

natural brown almost into the likeness of a tangle of white worsted of which each thread is a tape-worm."

Every other animal that swims or lives in the sea has its pursuer and persecutor, and as the saying is, big fish are forever eating little ones.

We need not follow this particular line further except to say that every living organism, from the lowest to the highest, is preyed upon by demonism, or, to speak in physiological rather than theological terms, is preyed upon by parasitism, and according to naturalists, worms at last will destroy soul and body in the grave. We say soul and body because, according to the teachings of naturalism, the soul is nothing of itself, but is an organic part of the physical organism. So much for nature's methods and her slaughter pen, large as the world and old as the history of organic life.

In this connection, something ought to be said regarding man as an agent of death. Not far from correct would it be to say that man, with club, arrow, harpoon and gun, has been the master assassin. The slaughter of the Biscayan whale began in the ninth century. The Greenland whale has been driven to the remote regions of the Arctic Ocean, and is "so nearly extinct," says an expert naturalist, "that its recovery in numbers is doubtful." And the fear is that the entire family of whales, now hunted with the steamship, shot-harpoon and electric light, will not survive another century.

The later, or second geological reign of prehistoric mastodons and elephants, cave bears, and the noblest of the deer family, the Irish elk, that once ranged over Europe, have disappeared, and in the same caves with the fossils of these animals are found human weapons of death. Indeed, the earliest implements made by the hand of man were for the purpose of killing.

Since the incoming of the human period the reindeer, except in limited territory, and the European bison, are extinct. The beaver, panther, and other quadrupeds of North America are by very perceptible steps approaching extinction.

American buffaloes early in the eighteenth century were grazing on the western

plains of North America in almost countless numbers; they would have been entirely exterminated had not the United States protected a few survivors in government reserves.

The flightless birds of almost gigantic size, the moas of New Zealand and the kiwi, were exterminated four centuries ago by the Maori natives. The large aepyornis of Madagascar disappeared about the same time. The great auk that once flourished in large numbers in southern Scandinavia, in the British Isles, in Iceland, Greenland and elsewhere in the regions bordering on the Arctic Circle, has disappeared during the present generation. The last known egg of the great auk is valued at one thousand dollars. The dodo, a queer-shaped bird with a habitat of limited area, was last seen in 1681. The Carolina parakeet has been exterminated. The wild turkey is already unknown except in a few places remote from human habitation. Wild passenger pigeons, not many years since, swarmed over eastern North America in countless millions; the last one died in a Cincinnati zoo in 1914.

The Labrador duck has not been seen during the last forty-five years. The wood duck also has disappeared. The Esquimaux curlew is hardly ever seen, and the same can be said of the Hudson and long-billed curlews. And unless laws are enacted and vigorously enforced for the preservation of some of the remaining valuable North American birds their extermination is inevitable. Such birds as the whooping crane, trumpeter swan, American flamingo, roseate spoonbill, scarlet ibis, upland plover, Hudsonian godwit, red-breasted sandpiper, golden plover, pectoral sandpiper, black-capped petrel, American egret, snowy egret, wood duck, band-tailed pigeon, Heath hen, sage grouse, white-tailed kite, pinnated grouse, and woodcock, are among the birds that already seem doomed.

Death has been called "the mounting up of physiological arrears." If so, bankruptcy and death must be in store for all living things, the human family included, for arrears in every direction are mounting up and credits are falling off. Scientists speak of "the immortality of life"; that is

to say, individuals may die but life continues. If, however, physical life is meant, what assurance is there, if affairs keep on as now going, that any living creature, ages hence, will be left on earth?

The fact really seems to be that all existing species and all families of living things, one after another, "are slowly but surely marching to their doom."

One of the first observations made by the student of nature is that material things that have their beginnings and progressions, also have their declinings and endings; not individuals alone, but families as well. The announcement of Tennyson in "In Memoriam" is scientifically correct:

"So careful of the type?" but no,
From scarped cliff and quarried stone
She cries, 'A thousand types are gone;
I care for nothing, all shall go.'

And Professor N. S. Shaler of Harvard writes this forceful epitaph: "When a species dies it is gone forever; its like will never come into existence again." (*Man and the Earth*.)

But something, possibly worse than any picture yet drawn is this, that the earth itself is stricken with paralysis, and as every scientist knows, cannot escape an approaching and inevitable destruction. And the whole physical universe, if left to the mercy of existing natural agencies, will suffer the same fate as that which is impending over the earth. (See author's *End of the World*.)

The words of Professor Huxley are suggestive, as is almost everything he says: "The youthful earth has passed through strange conditions that it can no more see again than a man can recall his infancy." And another saying of his appears to fit everything, everywhere: "No sooner has the edifice, reared with such exact elaboration, attained completeness than it begins to crumble." And the Professor's vision of "Nature as a gladiatorial show" presents an awful picture, but is scarcely overdrawn. There is assuredly nothing but conjecture to oppose the statement that if all life on earth should be destroyed there could be no return of it except by supernatural or supernatural intervention. And

if life should end throughout the entire universe there can be no restoration through all futurity unless an Almighty and Eternal Power shall interpose and create it. What then becomes of the boasted naturalistic "immortality of life"! It is a dream, and nothing better.

It is true that anticipations of a different and happier future for the earth have been indulged by a few scientists. Dr. Wallace, while eloquently describing what man has done and what he may yet do, thus gives expression to this optimistic opinion: "We can anticipate the time when the earth will produce only cultivated plants and domestic animals; when man's selection shall have supplanted 'natural selection'; and when the ocean will be the only domain in which that power (natural selection) can be exerted, which for countless cycles of ages ruled supreme over the earth."

But this is an unassured and unscientific anticipation. The world as a whole under human guidance is not getting there, nor, as we have seen, is it headed that way. Nor will any such dream of natural selection or artificial selection be fulfilled until there is a universal renovation of which naturalism has no ground or right to speak. In such a prophecy an unwarranted invasion is made into the realms of revealed theology without a word of acknowledgment. If, therefore, we allow ourselves to be guided by analogy, the conclusion, we repeat, is

inevitable, that when the inhabited earth and the entire tenantless physical universe beyond, end, the mission of material things will be accomplished.

It would seem therefore that it makes no difference who or what in the beginning wound up the clock of the physical universe, it is now running down, carrying with it all organic forms, and sooner or later must stop; and when stopped, it is stopped forever. Naturalism has neither skill nor power to wind up the great clock or set it going. If evolution could command all the forces and powers known to science, she could not start anything not now moving, nor stop anything that is now moving, much less stop the awful onrush and downrush. Downward and deathward are the inevitable things! And if evolution, with its twin sister, modern un-Christian civilization, are the only guarantee for the "immortality of life," then the melancholy outlook a little further on is nothing but a silent and tenantless universe. If there is any better forecast it will be the coming in of a Super-normal renovation, of which Materialistic Evolution has no word to say, but of which Bible Revelation has spoken in terms that the wayfaring man with easy effort can comprehend. (2 Peter iii. 13; 1 Cor. xv. 44-46; Rev. xxi. 1.)

(TO BE CONTINUED)

The Remnant or the Regnant Christ

REV. THOMAS H. WALKER, D.D.

(CONCLUDED.)

It seems to be the consensus of opinion among the N. T. Critics that we have two essentially different portraits in the four records and that the portrait by John should be considered as distinctive in its estimate of Christ's personality and function. They seem to incline toward the portrait by the synoptics as presenting more clearly the historic person Jesus Christ. Passing over as not necessarily having to do with the purpose of this writing, their conclusions with respect to the authorship and authenticity of the gospels, the picture

which they agree as presented in all three of the synoptics is that of a completely human Jesus, sharing the infirmities and restrictions which belong to our common humanity. Like us He suffered pain and weariness and hunger and thirst. He grew in knowledge as He grew in stature. But notwithstanding He had these limitations, He possessed a wonderful power to heal. Though these critics acknowledge that these miracles are a stumbling block which they cannot wholly explain there is now no desire to deny the fact of their reality. They were in part responsible for

the great popularity of Jesus. They have proved to their own satisfaction even that the words ascribed to Jesus upon the occasion of these miracles were really uttered by Him. They point to the theories which sprang up among both His friends and foes to account for these miracles as the strongest proof that He did actually perform them. How big a proof of His innate sympathy and love for humanity.

As unique as His personality are the words He uttered. They could not possibly have been inventions. Of the beatitudes one critic says, "That language has been spoken only once." His teaching about the Fatherhood of God soon found a home in the hearts of men. His emphasis on childlikeness as a type of the kingdom, is undeniably Jesus and Jesus only. His was no provincial outlook but was world embracing. No national prejudices nor class traditions bound Him in. His love is as endless as eternity and as fathomless as the sea. He was the "friend of publicans and sinners." Through His influence the bitterest antagonists became friends. He broke down all walls of partition and made of one flesh all races of men to dwell on the face of the earth. Yet the sharpest delineations of this majestic portrait lie in His apparent and conceded sinlessness. Tempted in all points as we are yet without sin. Out of that very real temptation in the wilderness He came unscathed, and on through the years of His public ministry. Malice was ever present with ferret eyes seeking to fasten on Him even the faintest suspicion of wrong doing, and failed miserably. The worst thing they could say about Him was that "He was the friend of publicans and sinners." He never was worsted in moral conflict. His was a real sinlessness, consisting not in an "inability to fall but in an unconquerable ability to resist and overcome." More than all this there is never the suggestion any where in the records that He ever had a consciousness common to all the rest of humanity, namely the consciousness of moral guilt. He tells others to pray for forgiveness but never does so Himself. He never seeks the Father for forgiveness or reconciliation. Never a season of self-abasement for sin

realized and present. His seasons of sorrow are for others,—their sins, their guilt,—not His own. How different this experience from that of the saintliest. The greater the saint the greater the sense of guilt, the keener the sense of personal unworthiness.

So much for the portrait of the synoptics. But why did they write of Him and why *are they concerned that others should believe in Him too?* Because they believed that he is the Christ of God, the Messiah. This accounted for their devotion and worship and love. For the marvellous change in their character and conduct, for their testimony to Jesus as the Crucified and Risen Lord, proclaimed everywhere and in the face of the bitterest persecution. In the Exalted Christ, with whom they had lived when here in the flesh, they continued to live, and through Him found complete salvation. Profound as this faith was and is, it is backed by the claims which Jesus constantly made for Himself. As Dr. Denny says, "it was Justified in the mind of Christ Himself." "He that loveth father or mother more than Me is not worthy of Me," shows the habit of His thinking. "Think not that I came to destroy the law or the prophets. I came not to destroy but to fulfill." It is pure assumption on Jesus' part thus to claim that He is the consummation and fulfillment of all that was involved in the earlier dispensation or it is the simple fact.

Our Lord's repeated use of the term "Son of Man" shows clearly that He regarded Himself as standing in peculiar relations to man. "Of that day or that hour knoweth no man, not even the angels in heaven, neither the Son, but the Father." If there was no such separateness, then the phrase "neither the Son" would not only be superfluous but it would be absurd. As Dr. Denny says, "such a person is not one more added to the population, who can be accommodated or can find accommodation for himself, like the rest. He is not another like our neighbors, with whom we negotiate, and to whom we can more or less be what they are to us. He stands alone. In the strictest sense we can put upon the words,

He is a supernatural person. He claims a unique place in our life." "He stands alone not only in the faith of His followers, but in His own apprehension of what He is to God and Man."

Criticism tells us that what was supposed to be merely history was not originally intended as such at all, but rather as a correct interpretation of the facts of history. For instance, we have come to understand that John in his gospel, is relating the truth about Jesus in the light of his own long experience as a Christian. He reports the words of Jesus not as if they were dictated, but with the inner understanding of them which both his intimacy with the Master and his spirituality gave him. It has been affirmed by his critics that the Christ of John is an unearthly Figure, in which the humanity of Jesus of Nazareth is overlaid by lofty theological and metaphysical conceptions; that the moral attributes, trust, pity, forgiveness, infinite sympathy, are replaced by certain metaphysical attributes which are supposed to belong more essentially to the divine nature. "Jesus as logos was incapable of human weakness, and all traces of a moral struggle in his life, as in the stories of the Temptation and the Agony, are obliterated. He belonged to a higher world, and could not enter into those familiar relations with men of which we have evidence in earlier gospels." But such an account of the Jesus of John presents this difficulty, namely, If in this portrait of Jesus the moral attributes of trust, etc., are absent, how does it come that the Jesus of John has aroused such devotion and love in the hearts of Christian people? There is present in the heart of the faith of Christendom the simple conviction that the Jesus of John is still working and speaking and overcoming today. If there was unreality in the figure of Jesus as presented to us by John, this deeply religious instinct would be quickest to sense it and reject it. Here is no statuesque figure of modern theology. Here is no cold abstract, impersonal Divinity.

Over against that notion of impersonality and unreality, stands the affirmation of John himself as to his witnessing character. Was it not upon historical facts con-

cerning Jesus through which the Spirit of Truth was to work in the mind and heart of the reader? Are we not bound to assert that the writer in giving us his conception of Jesus was, sufficiently and really all the time in touch with the facts, the actual words, and deeds and thoughts of Jesus? Then, too, what a disparagement of the author many present in asserting that Paul's was the master mind behind the writer of the Fourth Gospel. "It is full of Pauline ideas," we are told, "not indeed in their harsher forms but softened."

Behind this statement lies the bold assumption, that Paul, in his interpretation of the mind and claims of Jesus, not only advanced beyond the consciousness of the Lord Himself, but also initiated the Church into this new conception. Listen to Paul refuting any such idea, "Who then is Paul, and what is Apollos, but ministers by whom ye have believed." Other foundation can no man lay than that is laid which is Jesus Christ." The thing which the critics have laid at the door of Paul, the Apostle himself distinctly says was for him an impossible feat. Paul may have influenced John and John, Paul, but that the faith of either was transformed into a purely theological conception must be repudiated. "To me to live is Christ," Paul says and that is his constant ideal. "We beheld His glory," says John, and that was his constant vision.

There are in John's conceptions of Jesus, two opposite poles of thought. Not opposite in the sense of antagonistic, but opposite in the sense of mutually necessary to the support of that conception. The one is the historical Jesus with the interpretation which that history suggests: the other is the Jesus of Christian experience, the field of the operation of the Holy Spirit who leads into all truth. There are therefore no unwarrantable liberties taken with the facts of Jesus' history. Beneath the whole gospel lies the abiding undertone of His actual life in word and deed. For it was the actual life of Jesus which arrested the attention and caught the enthusiastic response of his devotion as in the case of the other apostles. We cannot imagine him tolerating any speculation

about Jesus which would do violence to the faith awakened through personal intercourse with Him. Faith is the region in which he himself lives and into which he is constantly seeking to introduce all who will listen to his record of that wonderful life. "These things are written that ye might believe that Jesus is the Christ, and that believing ye might have life through His name." Faith unifies for him the historical Jesus and the Risen Jesus, and from one to the other he moves with perfect freedom and with no sense of contradiction. The one the 'truth' of facts known to himself as a witness, the other the 'truth' of a revelation the content of the Holy Spirit's gift to him.

Thus do we see walking in the midst of the testing fires of these modern critics one like unto the Son of Man and we are more than satisfied. That Jesus who said, "He that hath seen Me hath seen the

Father," is ours today, as real as ever. He is Jesus Christ the same yesterday, today and forever."

"Yea through life, death, through sorrow and through sinning,

He shall suffice me for He hath sufficed; Christ is the end, for Christ was the beginning,

Christ the beginning for the end is Christ."

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The Personality of Jesus

H. W. MAGOUN, PH.D.

I.

In the October number of this magazine, 1914, a series of articles on the Virgin Birth and the Divinity of Jesus was begun by the writer. The series ended with the May number, 1915. It contained two omissions,—a chapter on the two genealogies which was published in the *Bibliotheca Sacra* for January, 1915, and a chapter on the Personality of Jesus. The first was too long for a single number in the series, and it was also rather technical. The second was not then written. It is too long for a single paper, but by dividing it into parts the readers of the CHAMPION can be given the benefit of an addition, without which the original series is incomplete.

What, then, shall be thought of the personality of Jesus? Complex it must have been and complex beyond the personality of ordinary men; for it necessarily involves elements that ordinary men know nothing about. Moreover, it has been the most amazing puzzle of the ages to all

sorts and conditions of men. Fathom it we cannot, and yet there is a possibility that we may be able to get some idea of what its true nature actually was. If we are to do so, however, we must go back to first principles and proceed from the known to the unknown as well as we can.

In every human child there exist side by side the characteristics of the father and those of the mother. They may be mutually contradictory, and yet there they are with unmistakable distinctness,—if only we have eyes to see. In case they are similar, no very marked peculiarities need be looked for, so far as unexpected developments are concerned; but if they are dissimilar then, at times, we may expect various anomalous traits to manifest themselves. For example, a man may come from a mild and unobtrusive father and a forceful and independent mother. Such a man may be meekness itself until a blow is struck; but when it is struck he may disclose a most astonishing capacity for self-defense or for the defense of his neighbor.

This fact may be illustrated by the following incident. A drunken bully in a crowded railway car began to pick on a mild and inoffensive little man, threatening to pull his nose for some foolish reason or other. The small man protested very gently, but that only seemed to anger the bully, and with a sudden movement he caught hold of the threatened member. Something happened. It was not on the program. The bully lay prone in the aisle partially stunned and very much dazed. The fighting blood inherited from his mother had come to the surface, and the little man had acted accordingly. The bully was nearly twice his size; but that did not matter—he acted, and the bully saw the point so distinctly that he developed an astonishing respect for his intended victim, effusively begged his pardon, and swore eternal friendship for the mite who had “flooded” him. It is a way bullies have.

Here were two independent and contrary traits in the same man, and either of them was capable of becoming characteristic of him. It denoted an inclination to be like his father while still cherishing something of his mother's forcefulness that he acted as he did. Her characteristics were allowed to lie dormant or but slightly developed, while those of his father were given free play. As a result, a lightning-like change was manifested when the proper motive appeared.

There are really within each of us three personalities,—that of one's father, that of his mother, and that of his own individual self. The study of heredity goes more deeply into details in such matters than this would indicate; for it brings up and considers remote as well as immediate ancestors, and it also takes note of various other things. All that, however, is beside the mark in this connection, and, for the purpose in hand, the outline here given is sufficiently accurate. Moreover, every one can test for himself its general truth in his own case and so recognize and analyze the facts as they appear in his own individual personality.

Was your father a silent studious man, while your mother was rather given to sociability? Then you have both capacities

within you, and, while you may detest public speaking and shrink from facing an audience, you still possess the ability to become an orator, even as John B. Gough did. It is largely a question of which characteristics you elect to follow. In case you decide to develop all the latent possibilities inherited from two widely different parents, you may expect to become a person of extraordinary versatility. There will be danger, however, that you will never concentrate on any one thing with sufficient intensity to accomplish anything really worth while.

It is on some such basis as that of a complex personality that we are constrained to explain the curious but evident fact that “Man is a paradox.” There is no doubt about it. Moses, the meekest man, sins with his lips. Elijah, the heroic defender of the faith before Ahab and all his host, runs at a woman's threat. Peter, valorous before the event, swears and denies even an acquaintance with Jesus after his arrest and then, in the end, lays down his life for him on a Roman cross. Finally, a most cowardly Arab, brought face to face with a lion and a lioness and their three cubs, calmly unslings his gun, kills the lion, and an instant later the lioness, drawing his two pistols before she can spring at him. The deed is seen, and he becomes thereafter, “The Lion of his Tribe,” a name given him by way of appreciation on the part of his mates.

It is said that a man's weak spot is always in the line of his greatest strength, and so indeed it seems. And his strong spot may be in the line of his greatest weakness, as it was in the case of the Arab, whose very desperation made him cool and resourceful. That “we do not know what we will do until we get there,” is largely true; and yet every previous act of our lives exerts some influence on the outcome when the test really comes. Latent powers may have been developed within us of which we have no knowledge nor even a suspicion. Our choices have settled all that for us in advance, ordinarily.

What light, then, do these things throw on the personality of our Lord? Will they help us to apprehend it? Apparently they will. The infant child has no con-

scious development, although it learns an astonishing amount even in its first two years. It does make choices, however, and in making them reveals its innate traits and personal tendencies. In Jesus we must therefore recognize the fact that the divine element was limited to the capacity of the infant brain until such time as that brain had reached the place where the boy's own personality could begin to exert itself either in the line of his mother's characteristics or in that of those of the Holy Spirit, which took the place of a father's characteristics within him. The two would be widely different of necessity, and the boy must therefore have experienced a certain conflict of nature, such as that fact would inevitably involve. He must accordingly have felt himself drawn apart, in a sense, as a natural consequence, and the experience must have come early in life.

At the age of twelve he seems to have fully realized the truth. If he did, he also began to appreciate what his mission on earth was to be like. Henceforth his development was along fixed and definite lines. He was consciously and steadily electing to follow the leadings of the divine nature within him, while just as constantly recognizing the claims of the human. His own individual will, just as free as other human wills in growing children like himself, was daily choosing the characteristics and the guidance of the Holy Spirit. It was likewise daily restraining the merely human as not conducive to the fulfilment of his mission.

In this way, he "increased in wisdom and stature, and in favor with God and man." He knew what was in man; for he had experienced it as he grew up. He was in all points tempted like as we are, yet without sin, because he felt the drawings of the flesh but elected to follow the teachings of the Spirit. In this way, also, he came to be "full of the Holy Ghost," as Luke expresses it, and he was then led by the Spirit into the wilderness for his forty days of temptation and trial.

This event seems to have been the final test of strength between the human and the divine; for the temptations all took the form of catering to human limitations

or susceptibilities, or to what might look like the wisdom of expediency. The human within him urged him to take one course, or rather was utilized to that end, while the divine opposed not only any yielding to the weaknesses of the flesh but also all catering to what appeared to be allowable short-cuts to earthly success, on the ground that they were neither right nor wise. In this lay his temptation. He was free to choose either course. He could yield to human impulses, as a matter of expediency, or he could reject all Satanic methods, even though they might seem to promise well, doing so consistently, because they involved features which savored of the selfish and also of the presumptuous. He deliberately chose to do right, in a word, regardless of consequences, and he thereupon began his journey to the cross.

He knew what he was doing; for, otherwise, he could not have referred, as he did more or less clearly, to his coming martyrdom on at least twenty-five different occasions, which were scattered all the way along the course of his ministry. He saw it all. He faced it all. He did not yield a hair. He did not sin. He came off conqueror. The devil left him. The die was cast. He had made his choice. He had accepted God's will as his own. Henceforth he was to be completely dominated by that will. He had become the Christ.

It was now possible for God to manifest himself in very truth in Jesus, because all the conditions had been fulfilled. There had been no forced domination. Jesus had not surrendered his own will from compulsion but from choice. He had elected to be the divine self and not the human self in whatsoever he did. It was therefore practicable for God to take complete possession of him without at the same time violating any of the psychological laws which he had himself established in the realm of human relationships. Jesus and the Father thus became one; for the divine within him, representing the paternal element and replacing that element as it appears in other men, was now supreme. He was in very truth God manifest in the flesh.

No such outcome was possible on any other basis; for no mere human being could furnish the necessary foundation for such a manifestation. In other words, no human being of the ordinary sort could by any conceivable means become God manifest in the flesh. The thing is simply a psychological impossibility. Complete domination there might be in a sense; but it would be the complete domination of a Savonarola or a Luther or a Calvin or a Wyclif or a Moody or a Gipsy Smith or a Jerry McAuley and never that of a Jesus Christ. The two dominations are necessarily different in their very essence, and no way of escape from that conclusion can possibly be found.

In one there is a nature that is human throughout, even if it has been subjected to the influence of the Holy Spirit, and human throughout it will remain. Such a nature must inevitably be limited by all the frailties that flesh is heir to, or it has

ceased to be human and a free moral agent. In the other a new nature, complex beyond that of a mere man, is in evidence at the start. It contains a human element so combined with a divine one, as the New Testament distinctly indicates, that it is fitted in advance for a new kind of divine domination, which would so overshadow the human element as almost to eliminate it altogether, without, however, doing violence to that element as a psychological entity.

The human element would remain and it would not be violated in any particular. It would rather be so outweighed by the divine as to be practically lost sight of in the end, being essentially negligible because of its inferiority. Men would not realize this at the start. They would see only the human. They would marvel, however, until they came to realize the truth. Then they would understand.

(TO BE CONTINUED.)

Credibility of Biblical Miracles

REV. E. C. GORDON, D.D.

In the BIBLE CHAMPION for September, 1916, there is a review of an article by the Rev. Carl S. Patton, D.D., published in the *American Journal of Theology* for January, 1916. In this article Dr. Patton boldly asserts his disbelief in the resurrection of Jesus and other Biblical miracles. He regards belief in these miracles as a "growth of a later time" and not sustained by competent and credible testimony.

This position is very properly and ably criticized and condemned by the Rev. Dr. G. Frederick Wright in the article referred to above, in which he asserts that the resurrection of Jesus "is the very corner stone of the Christian structure." Since this last statement is strictly true, it may be worth while for the readers of the BIBLE CHAMPION to look at this whole subject of miracles from another point of view.

It is common now to represent the age in which Jesus and Paul lived, as compared with our own, as barbarous, ignorant and superstitious. It is admitted, of course, that there were a very large number of bar-

barous, ignorant and superstitious people in that age. It is equally true that there is a very large number of the same classes of people now. But Paul's world was the Roman Empire in its Augustan Age. Then that wonderful book, the New Testament, was written and circulated. Then Tacitus and Josephus wrote secular histories. Then Epictetus and Philo taught philosophy; Hillel and Gamaliel had schools of religion; Plutarch wrote biographies and Strabo, geography; Martial and Juvenal published immortal satires; Quintilian and other great teachers taught oratory, and the Greek Classics, such as the orations of Demosthenes and the matchless discussions of Aristotle and Plato, were read all over the Empire. Travel by land and by sea was rapid and safe; and the time schedules were about as reliable as they are now. The middle and lower classes had much influence in politics. Placards, exhorting men to vote for this or that candidate, then appeared as they do now; and questions of all sorts were freely dis-

cussed. It was in this enlightened age that Jesus lived, and Paul and his companions proclaimed to educated Jews and Gentiles the gospel of Jesus: his atoning death and his resurrection to eternal life.

It is also important to understand that fair-minded men of science in our age can and do have no special objection to the possibility of the Biblical miracles when they come to understand what is meant by this phrase. They very properly reject miracles which involve the suspension or abrogation of God's or Nature's laws. Such a conception of miracles was the "man of straw" which Hume and his followers set up and knocked down. Dr. Carl S. Patton follows in their train. Let us understand what the Bible miracles really were.

In both Testaments there are several words used to describe what we call miracles. Transliterated, we have in the Old Testament *mopheth*, *pala*, *temah* and *shammah*, sometimes rendered miracles, sometimes wonder or wonderful thing; occasionally, sign. We also have *oth* which is commonly rendered sign, but occasionally miracle, as in Numbers iv. 22. In the New Testament we have *dunamis*, an act of power, *teras*, a prodigy; and also *semeion*, a sign. Thus in both Testaments the same ideas are conveyed by these words. The ideas are chiefly two: wonderful events, occurring within human observation; signs of the presence and activity of some super-human force acting in unknown ways. This force may be God, or some evil spirit. See Deut. xiii. 1-5; Matt. xxiv. 24-2; Thess. ii. 8, 9, and other passages concerning lying prophets and spirits. This was the common belief then respecting miracles, and it is the scientific belief now concerning a large number of events which are at once wonderful and inexplicable: sign of the presence and energy of some unknown and superhuman force or forces.

There are many illustrations of this last statement, especially in the sphere of life. Life continually turns dead matter into living matter. How it does this no man knows. It constantly excites the wonder of the man of science. It is a constantly recurring miracle according to the Bible con-

ception of miracles. We have other miracles, such as the cure of diseases by human or other spirits without the use of drugs or other visible means. The cures are effected; no physician knows how. Some force is at work; call it spirit incarnate or discarnate; call it God, as you may please. The method is unknown, the result is wonderful. The power transcends all known human power.

It is needless to refer to many answers to prayer, to sudden conversions whereby men's lives are revolutionized; to such matters as telepathy and revelations from so-called discarnate spirits transcending any known power of incarnate spirits.

It is admitted by the learned that what we call freedom of will, certainly the extent of its exercise, increases as sentient life increases in intellectual and other powers. In the higher orders of life lines of choice cannot certainly be foreseen and predicted by men. This truth is expressed in the legal adage: Only the omniscient God knows what a jury of twelve men will do. Hence definite predictions of events to occur in the distant future are miracles. There are many of these in the Bible. They are wonderful and signs of a superhuman knowledge.

It is a well known fact that men in the exercise of their intellectual and volitional powers can make contrivances which counteract, but do not suspend or modify in the least, the so-called laws of nature. Is Dr. Patton or any other man competent to assert that there is no other being, spirit or God, higher in intelligence and power than men, who is able to foresee events and to make similar contrivances? A child can hold an axe head on the surface of water. No human being knows how the child's will persuades his nerves and muscles to do this. If there is a God who has freedom of will why can he not do the same thing in a way unrevealed to the observers?

Let us now apply these common sense observations to the life of our Lord. There are three miracles of transcendent importance in that life. One is his birth of a woman unmarried to a man; a second is his resurrection from the dead; a third is his ascension. These stand or fall to-

gether. In regard to each and all, if we admit God, it is simply a question of evidence. But at the outset of our further inquiry it should be borne in mind that it is not proposed to prove these miracles by a divine revelation, and then to prove the revelation is divine by the miracles. That would be what the logicians call a vicious circle. For the present the New Testament is to be regarded as human history, credible because written by competent and credible men, and because it is self-consistent throughout.

The first miracle consists in the means by which a human ovum was fertilized. This was not done in the ordinary way, but in an extraordinary way, according to the record, by the creative Spirit of God. The direct evidence, apart from a divine revelation, confessedly, is insufficient. The only competent witness is the mother, and her testimony would be rejected by any court of justice appointed to try the case. But the direct testimony when combined with the indirect testimony is sufficient to justify belief. If the life of Jesus was a unique life, his birth must have also been unique. If Jesus was begotten and born as other men are and then lived a sinless life, as is alleged by himself and others, we have a miracle of regeneration and sanctification. If his conception was as is alleged, we have a miracle of fertilization, less miraculous than under the former supposition. For, if he were a mere man, his sinless life is an event, stretching over years, which violates all human observation and experience. More than this: If Jesus were not sinless; if, like other men he erred in his teaching and conduct, if he pretended to have powers which he did not have, then all this modern talk about trusting in him for moral guidance, for spiritual power and salvation, is an insult to men's intelligence.

Besides these considerations, this miracle of fertilization is confirmed by Jesus' resurrection and ascension, if these actually occurred. Let us examine the proofs.

So far as the appearances of Jesus after his crucifixion are concerned, Dr. Wright and others have shown that the evidence is conclusive. The only weak spot in the

case is the reality of his death. But even as to his death the evidence is as conclusive as it could well be, apart from a divine revelation. The centurion who commanded the crucifying squad of soldiers was satisfied that he was dead. He had to be sure on peril of his life. The Roman judge, at first incredulous, was satisfied. Joseph of Arimathea and other disciples were satisfied. They shut his body up in a tomb and left it there. The hostile Jews were satisfied. They sealed up the opening to the tomb and set a guard to watch it, and when they found the tomb empty, they framed a bare-faced lie to account for the fact. The Roman historian Tacitus was satisfied. The persecuting Paul and others were satisfied. The fact of Jesus' death is proved beyond all reasonable doubt; and, therefore, his resurrection from the dead is certain. All this competent and direct evidence is sustained by the subsequent behaviour and influence of the dead and risen Jesus.

The ascension of Jesus is, perhaps, the hardest to prove by direct evidence. We are told that many saw him ascend into heaven. But it is possible for men to be deceived by their senses and quite common for them to tell, or to give currency to, lies. One thing is certain: the body of Jesus permanently ceased to live on the earth. Other things are also certain. It is common for birds, and in our day for men, to ascend from the earth through the air and to disappear from our sight. In so doing they violate no law of nature or of God. They utilize these laws by means of contrivances. Confessedly, the case of Jesus' ascension is not altogether parallel with these. The bodies of birds and men return to the earth alive or dead. Jesus body did not return. But neither are the intelligence and powers of men to be compared with the intelligence and powers of God; if, indeed, there is any such being. If there be such a God, who will undertake to prove that he could not contrive to remove the body of his Son from the earth without violating any of His own laws? Surely the ascension is the appropriate conclusion of the earthly life of the incarnate Son of God.

It is frankly admitted that there are some things which the God revealed to us in the Bible cannot or will not do. He cannot work what may be called contradictions in terms. He cannot lie nor deny himself. He will not throw his intelligent creatures into physical, mental and moral confusion by changing the fundamental laws of his universe. But what man of science, what philosopher, what theologian will undertake to prove that such a God as is brought to our attention in the Bible cannot do, on a far higher scale than man can do, what will directly reveal himself to men, when the welfare and salvation of men calls for such revelation? Hence Dr. Patton and men of his ilk are shut up logically to one or two dilemmas. They must deny or affirm that there is a God able and willing to work miracles for man's instruction and welfare. If they deny that there is such a God, let them say so boldly, and educate their scholars and hearers to be atheists. If they affirm that there is such a God, then they must accept the Bible testimony as to the career, character and offices of Jesus; or else assert that, up to this year of grace, God has either been unable or unwilling to produce

a man like Jesus is reported to have been, to direct his life, to endow him with superhuman power, to secure his atoning death, to raise him from the dead to cause him to ascend from earth to sit at his right hand, to predict that this same Jesus shall come again to this earth in the glory of his Father to reign in and over it with his redeemed people in righteousness and peace.

To put the case more tersely: Dr. Patton and his followers must be atheists, denying that there is any such God as is revealed to us in the Bible; or, if they admit that there is any such God, they must also admit that he has left through the ages countless millions of his intelligent creatures without any adequate instruction as to their future destiny, and how to attain eternal blessedness. In either case they leave these countless millions to a losing conflict with unchangeable laws which they do not obey and which they are unable to counteract. They turn us into atheists, or affront our intelligence when they ask us to believe that the God they admit is a good God.

Saint Louis, Mo.

The Bible in Everyday Life

REV. G. L. YOUNG.

Concluded.

(3) *Hope.* Hope is one of the solaces and incentives of life. It is a buoy and a support amid the toils and disappointments we are sure to meet. It is a great illuminator, shedding its cheery beams along our onward pathway and making light even the distant future. Among other things, hope gives us promise of a life beyond. Man hopes that there may be something beyond this vale of tears—a life increasing amid happier surroundings. But such a hope is a worthless chimera unless destined to fruition. Hope of future blessedness is worse than useless unless established on something that is sure. And it is not asserting too much to say that, if the Bible hope is not true, then no hope of future betterment is true. And the Bible hope is not true unless the Bible is

the Word of God. If it is an accretion of purely human literature evolved during the process of ages by the expanding intellect of man, then we truly, like the heathen of old, have no hope and are without God in the world (Eph. ii. 12).

The "advanced" positions taken by some advanced scholars would advance all true learning, real comfort and sure hope right out of those Scriptures that were written for our learning. For when true spiritual learning goes, there must go with it all true comfort drawn from the Scriptures and all true hope thereby begotten. Thus would man be left comfortless and hopeless. But if, indeed, some critics have gone too far with the critical toy with which they have been playing, and if there should, after all, be some writings divinely

given for our learning, then such divinely given Scriptures may well be instructive, comforting and hope-inspiring.

Modern thought on biblical lines has been very prolific of theories. As long ago as 1891, Dr. Mendenhall summarized 747 theories applied to the date, composition and authorship of biblical books during the 40 years following 1850. And of these he stated that 603 were defunct and that many of the others were in the last stages of degeneracy and dissolution! Yet, despite such things as these, modern thought on critical lines is still rampant and aggressive.—*Methodist Review* for March-April, 1891, p. 265.

Such men, *e. g.*, as Professor C. F. Kent are still floundering in its muddy current and still attempting to teach what they themselves do not know. And such, somehow, have access to innocent audiences, into whose unsuspecting ears they pour their stream of turbid mixture—to say nothing of the way in which much of our denominational Sunday school literature has for years been vitiated by like unwholesome teaching. And Dr. Bartz was putting it none too strongly when he said that this system of biblical interpretation has place for neither supernatural power nor supernatural grace, that it apparently owes its origin to pride of fancied scholarship rather than to any passion for souls or overwhelming concern for the future destiny of man (see BIBLE CHAMPION for September, 1916, p. 67).

BIBLE CHAMPION CLUB RATE

WITH

THE BIBLIOTHECA SACRA.

The Bibliotheca Sacra is to be congratulated upon its long and brilliant career. It has no superior in the character of the subjects treated, and for the intellectual ability and literary rank of its contributors. The editor, G. Frederick Wright, LL.D., alone, is enough to make the Quarterly one of the foremost leaders of the world in the realm which has commanded the interest and labor of his whole life.

"I have taken *The Bibliotheca Sacra* since a student at the Seminary in 1870 at Gettysburg. I have found nothing to sur-

Despite all that has been done to destroy faith in God and the Bible, there yet are not wanting multitudes of those who still think that there is plenteous evidence of supernaturalism in the Bible. And they are sure that said evidence is good and sufficient. Indeed, the evidences are such that, backed up by unanswerable personal religious experiences, they convince us that faith in the Bible is both sensible and scientific. As Dr. Stuckenberg has said: "Faith has its reasons, its convictions based on irresistible and irrefutable evidence" (*Hom. Rev.*, Aug., 1901, p. 172).

Spiritual knowledge, Scriptural comfort, religious hope—what would the world be without them? For the world, despite its beauty, is dark enough because of sin and its concomitants. But were the light shed by the Bible blotted out, then the resultant and universal gloom might only be surmised by the dense spiritual darkness of ancient and modern heathenism. And yet the evolutionary critical position would leave us utterly destitute of all true spiritual knowledge, of all scriptural comfort and of all God-given hope. It would throw us back upon the polluted resources of human nature alone as our only ground of betterment and of immortality—and several thousands of years of human history have but proved the utter worthlessness of such resources. In the parlance of the times, we "won't stand for it." The Bible has been given us by God and the Bible we will have.

pass it; safe, sound scholarship and wholesome counsel; never erratic or speculative; or in the bad sense, critical."—*Reader of THE BIBLE CHAMPION.*

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International Sunday School Lessons for 1917

THE EDITOR.

First Quarter.—Lessons for February.

(The References are to *The International Standard Bible Encyclopedia*.)

THE GOSPEL OF JOHN.

Internal Evidence.

Attack and Defence: The external evidence for the Fourth Gospel is criticized, but it is chiefly on internal grounds that the opposition to the Johannine authorship and historical trustworthiness of the Gospel is based. Stress is laid on the broad contrast which admittedly exists in style, character and plan, between the Fourth Gospel and the Synoptics; on its supposed philosophical dress; on alleged errors and contradictions; on the absence of progress in the narrative, etc. The defence of the Gospel is usually conducted by pointing out the different aims of the Gospel, rebutting exaggerations in the above objections, and showing that in a multitude of ways the author of the Gospel reveals his identity with the Apostle John. He was, e. g., a Jew, a Palestinian Jew, one familiar with the topography of Jerusalem, etc., an apostle, an eye-witness, the disciple whom Jesus loved (John xiii. 23; xx. 2; xxi. 20). The attestation in xxi. 24 of those who knew the author in his lifetime is of the greatest weight in this connection. Instead of following these familiar lines of argument, a confirmation is here sought on the lines of a fresh comprehensive study.

Unwarrantable Critical Presuppositions:

The study of the Johannine writings in general, and of the Fourth Gospel in particular, has been approached in many ways and from various points of view. One of the most common of these ways, in recent works, is that which assumes that here we have the *product of Christian reflection* on the facts disclosed in the other Gospels, and that these facts have been modified by the experience of the Church, and reflect the consciousness of the Church at the end of the first century or the beginning of the second. By this time, it is assumed that the Church, now mainly a Gentile Church, has been greatly influenced by

Greek-Roman culture, that she has been reflecting on the wonder of her own history, and has so modified the original tradition as to assimilate it to the new environment. In the Fourth Gospel, it is said, we have the highest and most elaborate presentation of the outcome of the process. Starting with St. Paul and his influence, Professor B. W. Bacon traces for us the whole process until a school of theologians at Ephesus produced the Johannine writings, and the consciousness of the Church was satisfied with the completeness of the new presentation of Christianity. Hellenistic ideas in Hebrew form, the facts of the Gospel so transformed as to be acceptable to the Hellenistic mind—this is what scholars of this class find in the Fourth Gospel.

Others again come to the Gospel with the presupposition that it is intended to present to the reader a complete view of the life of Jesus, that it is intended to *supplement* and to *correct* the statements of the Synoptics and to present Christ in such a form as to meet the new needs of the Church at the beginning of the second century. Others find a *polemical* aim in the Gospel. Weizacker, e. g., finds a strong polemic aim against the Jews. He says: "There are the objections raised by the Jews against the Church after its secession has been consummated, and after the development of the person of its Christ has passed through its most essential stages. It is not a controversy of the lifetime, but that of the school carried back into the history of the life." One would have expected that a statement so forcibly put would have been supported by some evidence; that we might have some historical evidence regarding a controversy between Jew and Church beyond what we have in the Fourth Gospel itself. But nothing is offered by Weizacker except the dictum that these are controversial topics carried on in the school, and that they are anachronisms as they stand. As it happens, we

know from the *Dialogue* between Justin Martyr and Trypho what were the topics discussed between Jew and Christian in the middle of the second century, and it is sufficient to say that these topics, as reported by Justin, mainly regarded the interpretation of the Old Testament, and are not those which are discussed in the Fourth Gospel.

Perhaps the most surprising of all the presuppositions with regard to the Fourth Gospel is that which lays great stress on the supposition that the book was largely intended to vindicate a Christian doctrine of the *sacraments* which flourished at the beginning of the second century. According to this presupposition, the Fourth Gospel set forth a doctrine of the sacraments which placed them in a unique position as a means of salvation. While scarcely contending that the doctrine of the sacraments held by the Church of the second century had reached that stage of development which meets us in the mediæval Church, it is, according to this view, far on the way toward that goal afterward reached. We do not dwell on this view, for the exegesis that finds sacramentarianism in the Fourth Gospel is hopeless. That Gospel does not put the sacraments in the place of Christ. Finally, we do not find the contention of those who affirm that the Fourth Gospel was written with a view of making the gospel of Jesus *more acceptable to the Gentiles* any more satisfactory. As a matter of fact, the Gospel which was most acceptable to the Gentiles was the Gospel according to Matthew. It is more frequently quoted than any other. In the writings of the early Church it is quoted as often as all the other Gospels put together. The Fourth Gospel did not come into prominence in the Christian Church until the rise of the Christological controversies in the third century. (Vol. III, p. 1722.)

Visit of Nicodemus.

Jesus went up to Jerusalem to keep the Passover. There it was His design formally to manifest Himself. The special act by which He signalized His appearance was His public cleansing of the temple from the irreligious trafficking with which

it had come to be associated. A regular market was held in the outer court of the temple. Here the animals needed for sacrifice could be purchased, foreign money exchanged, and the doves, which were the offerings of the poor, be obtained. It was a busy, tumultuous, noisy and unholy scene, and the "zeal" of Jesus burned within Him—had doubtless often done so before—as He witnessed it. Arming Himself with a scourge of cords, less as a weapon of offence than as a symbol of authority, He descended with resistless energy upon the wrangling throng, drove out the dealers and the cattle, overthrew the tables of the money-changers, and commanded the doves to be taken away. Let them not profane His Father's house (John ii. 14-16). No one seems to have opposed. All felt that a prophet was among them, and could not resist the overpowering authority with which He spake and acted.

As a sequel to these stirring events, Jesus had a nocturnal visitor in the person of Nicodemus—a Pharisee, a ruler of the Jews, a "teacher of Israel" (John iii. 10), apparently no longer young (iii. 4). His coming by night argues, besides some fear of man, a constitutional timidity of disposition (cf. xix. 39); but the interesting thing is that he *did come*, showing that he had been really impressed by Christ's words and works. One recognizes in him a man of candor and uprightness of spirit, yet without adequate apprehensions of Christ Himself, and of the nature of Christ's kingdom. Jesus he was prepared to acknowledge as a Divinely commissioned teacher—one whose mission was accredited by miracle (ver. 2). He was interested in the kingdom, but, as a morally living man, had no doubt of his fitness to enter into it. Jesus had but to teach and he would understand.

(1) *The New Birth.*—Jesus in His reply laid His finger at once on the defective point in His visitor's relation to Himself and to His kingdom: "Except one be born anew, he cannot see the kingdom of God" (ver. 3); "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (ver. 5). Nicodemus was staggered at this demand for a spiritual new birth. There is reason to believe

that proselytes were baptized on being received into the Jewish Church, and their baptism was called a "new birth." Nicodemus would therefore be familiar with the expression, but could not see that it had any applicability to him. Jesus teaches him, on the other hand, that he also needs a new birth, and this, not through water only, but through the Spirit. The change was mysterious, yet plainly manifest in its effects (vs. 7, 8). If Nicodemus did not understand these "earthly things"—the evidence of which lay all around him—how should he understand "heavenly things," the things pertaining to salvation?

(2) "*Heavenly Things.*"—These "heavenly things" Jesus now proceeds to unfold to Nicodemus: "As Moses lifted up the serpent," etc. (ver. 14). The "lifting up" is a prophecy of the cross (cf. xii. 32-34). The brazen serpent is the symbol of sin conquered and destroyed by the death of Christ. What follows in iii. 16-21 is probably the evangelist's expansion of this theme—God's love the source of salvation (ver. 16), God's purpose not the world's condemnation, but its salvation (vs. 17, 18), the self-judgment of sin (vs. 19 ff). (Vol. III, p. 1637-8.)

THE WOMAN OF SAMARIA.

Toward the close of Jesus' Judean ministry the Baptist appears to have been cast into prison for his faithfulness in reproving Herod Antipas for taking his brother Philip's wife (cf. John iii. 24; Matthew xiv. 3-5). The motive which John gives was the hostility of the Pharisees, but it was the imprisonment of the Baptist which led Jesus to commence, at the time He did, an independent ministry. The direct road to Galilee lay through Samaria; hence the memorable encounter with the woman at that place.

The Living Water: It was about the sixth hour—or six o'clock in the evening. The time of year is determined by ver. 35 to be "four months" before harvest, i. e., December. (There is no reason for not taking this literally.) It suits the evening hour that the woman of Samaria came out to draw water. (Some, on a different reckoning, take the hour to be noon.)

Jesus opened the conversation by asking from the woman a draught from her pitcher. The proverbial hatred between Jews and Samaritans filled the woman with surprise that Jesus should thus address Himself to her. Still greater was her surprise when, as the conversation proceeded, Jesus announced Himself as the giver of a water of which, if a man drank, he should never thirst again (vs. 13, 14). Only gradually did his meaning penetrate her mind: "Sir, give me this water," etc. (ver. 15). The request of Jesus that she would call her husband led to the discovery that Jesus knew all the secrets of her life. She was before a prophet (ver. 19). As in the case of Nathanael, the heart-searching power of Christ's word convinced her of His Divine claim.

The True Worship: The conversation next turned upon the right place of worship. The Samaritans had a temple of their own on Mount Gerizim; the Jews, on the other hand, held to the exclusive validity of the temple at Jerusalem. Which was right? Jesus in His reply, while pronouncing for the Jews as the custodians of God's salvation (ver. 22), makes it plain that distinction of places is no longer a **matter of** any practical importance. A change was imminent which would substitute a universal religion for one of special times and places (ver. 20). He enunciates the great principle of the new dispensation that God is a Spirit, and they who worship Him must do so in spirit and in truth. Finally, when she spoke of the Messiah, Jesus made Himself definitely known to her as the Christ. To this poor Samaritan woman, with her receptive heart, He unveils Himself more plainly than He had done to priests and rulers (ver. 26).

Work and Its Reward: The woman went home and became an evangelist to her people, with notable results (vs. 28, 39). Jesus abode with them two days and confirmed the impression made by her testimony (vs. 40-42). Meanwhile, He impressed on His disciples the need of earnest sowing and reaping in the service of the Kingdom, assuring them of unfailing reward for both sower and reaper (vs. 35-38). He Himself was their Great Example (ver. 34). (Vol. III, p. 1638.)

HEALING OF NOBLEMAN'S SON.

From sympathetic Samaria (John iv. 39), Jesus had journeyed to unsympathetic Galilee, and first to Cana, where His first miracle had been wrought. The reports of His miracles in Judaea had come before Him (ver. 45), and it was mainly His reputation as a miracle-worker which led a nobleman—a courtier or officer at Herod's court—to seek Him at Cana on behalf of his son, who was near to death. Jesus rebuked the sign-seeking spirit (ver. 48), but, on the fervent appeal being repeated, He bade the nobleman go his way; his son lived. The man's prayer had been, "Come down"; but he had faith to receive the word of Jesus (ver. 50), and on his way home received tidings of his son's recovery. The nobleman, with his whole household, was won for Jesus (ver. 53). This is noted as the second of Christ's Galilean miracles (ver. 54). (Vol. III, p. 1639.)

THE HEALING AT BETHESDA.

Bethesda ("house of mercy") was the name given to a pool, fed by an intermittent spring, possessing healing properties, which was situated by the sheep-gate (not

"market" A. V.), i. e., near the temple, on the East. Porches were erected to accommodate the invalids who desired to make trial of the waters (the mention of the angel, ver. 4, with part of ver. 3 of John v. is a later gloss, and is justly omitted in R. V.) On one of these porches lay an impotent man. His infirmity was of long standing—thirty-eight years. Hope deferred was making his heart sick, for he had no friend, when the waters were troubled, to put him into the pool. Others invariably got down before him. Jesus took pity on this man. He asked him if he would be made whole; then by a word of power healed him. The cure was instantaneous (vs. 8, 9). It was the Sabbath day, and as the man, at Christ's command, took up his bed to go, he was challenged as doing that which was unlawful. The healed man, however, rightly perceived that He who was able to work so great a cure had authority to say what should and should not be done on the Sabbath. Meeting the man after in the temple, Jesus bade him "sin no more"—a hint, perhaps, that his previous infirmity was a result of sinful conduct (ver. 14). (Vol. III, p. 1641.)

DEVOTIONAL.

"THE LORD SHALL PRESERVE
THEE FROM ALL EVIL."

(Psalm cxxi. 7.)

PRESIDENT CHARLES BLANCHARD, D.D.
Wheaton College, Illinois.

A few years ago, being called to St. Louis for a week's Bible Conference, a lady met me in the church and expressed her pleasure at seeing me. She said that two years before, when she was a student at Moody Bible Institute, Chicago, she was entering upon the great trial of her life. She said that this continued for nearly two years, having only recently been removed. She said that during these two years of struggle she had fairly lived on a message which I had the privilege of delivering before the women of the Moody Bible Institute. The subject of the address was the title of this paper. The substance of the address I will try to give to the reader.

Good, Doubtful, Bad.

I have very many times, in public address and frequently in writing, referred to a remark made by Mr. Moody in a sermon which I heard him deliver many years ago. He was speaking of the promises of God and said that some persons classified them, as one of his employers did the notes which he was sent out to collect.

Mr. Moody said it was a time of financial panic. Things were going to pieces everywhere and business men were frantically seeking to collect the accounts which were due to them. This being the state of the country, Mr. Moody said his employer called him into his office one day and showed him three bundles of notes, one marked "G," one marked "D," and the other "B." "Now, Mr. Moody," he said, "You are to collect these notes so far as possible. Those marked 'G' are good. You

are not permitted to discount them in any way. You will not accept anything but the face value of the note, together with the accrued interest. The men have property, are able to pay, will pay. If you cannot get the money this time, it will come later.

"These notes which are in the bundle marked 'D' are doubtful. The men are not perfectly sound in character or are crippled in their resources. See if you can get collateral. Do anything you can to make these notes good. If you can collect the face, surrendering the interest, do it, but hold the notes and do not sacrifice too much.

"These in the bundle marked 'B' are bad. The men are tricky, dishonorable, or in a desperate way, financially. Take anything you can get. They will be valueless directly, if they are not already. If we can make a little out of them, do it. You may settle on any terms you like for these. Get anything you can, and let the rest go."

"Now," said Mr. Moody, "many men classify, perhaps unconsciously, the promises of God in this same manner. They say some of them are good, some of them are doubtful, some of them are impossible."

I am afraid that many of the Lord's dear children have unintentionally put this Scripture in the latter class. If not in the list of bad promises, certainly in the list of doubtful ones.

"The Lord shall preserve thee from all evil." What a tremendous word this is. If accepted as true, how can any Christian ever be burdened about anything? "All evil," what a far-reaching word that is.

No Discounts on the Divine.

There are two reasons which satisfy me that this statement goes into the package marked "G," not in either of the others. First, there is the reason of the case, and second, there is the testimony of experience.

If it be admitted that this word is from God, we cannot doubt it is literally true except we question his veracity. "The Lord shall preserve thee from all evil." This is the statement. Is it true or untrue? One or the other it must be, and the Christian has "set to his seal" that God is true.

I recently heard a brother speaking say, "I do not believe the Bible because it is confirmed by the tablets." I believe the tablets so far as they speak according to the word of God." This is undoubtedly the rational position for a Christian to take, but when we pass to the testimony of experience we are equally sure of our footing.

I suppose that if there is anything evil which could occur to a Christian, it would come under the head of sickness, body or soul, financial disaster, disappointment in some human relation, or moral failure in the individual himself. Let us examine a few cases.

Some years ago I was praying for months that God would sanctify me wholly. It was not a new prayer, but there were new reasons for the prayer. The assault of Satan was bitter and continuous and I wanted the help for which I was asking. Over and over again I said to our Father, "Sanctify me by thy truth,—thy word is truth. Sanctify me wholly. Preserve my spirit and soul and body blameless until the day when Jesus comes. You are able to keep me from falling. You are able to keep me rising. Help me to go on to perfection."

These petitions were, in some form or other, in my mind almost continuously for a long while.

Near the end of this period I went away for a Sabbath's work. It was a hot summer's day. As I walked along the steets I saw the people sitting on the porches, smoking pipes and cigars, reading Sunday newspapers, or lolling in hammocks, and there came a great desire into my heart to be of service to them.

I preached to a good congregation in the morning and announced that I would preach in the evening on the public streets an hour before the time of evening service, and that I would preach again at night in the church. I did so, but I was already exhausted, and the day's work, together with physical infirmity, was too much. I tossed and rolled in pain through the night. The following day I went into Chicago for two board meetings which I had agreed to attend. When I got to the

second one I was unable to sit up, but, lying down in the committee room, attended to the business, and finally crept to the train and came home.

It had been forty years since I had been in bed a week on account of ill health, so nearly as I can remember at this time. I was practically unconscious for days. I did know a little, when I roused myself for it, but in general I simply lay quietly, feeling that I was near the end of my time, but that all was well.

After I had gone on in this way for a while, I said to Mrs. Blanchard that I should like to have her send for the elders of the church, that they might anoint and pray for me, according to the teaching of the Holy Spirit in the fifth chapter of James.

The elders of our church were all of them good men. When they came into my room I felt that God had not appointed me to die at that time, but to live, and this impression was strengthened and confirmed during a prayer which was offered by my brother-in-law, Dr. H. A. Fischer.

I came up slowly, for I had been going down a long while. Forty years of service with almost no vacation rest is quite a long

pull, and it was not to be expected that I would arise from such a depth to the heights of health in a moment, but I steadily improved, and when I became able to sit up and move about the house a little, my friend, Rev. W. I. Phillips, did a most wonderful thing.

I do not know whether the whole movement originated with him or not. I imagine it did. At all events, he was a leader in securing quite a large sum of money with which Mrs. Blanchard and I were sent away that I might gather up strength for days to come.

This was the physical side of it. Spiritually I found instant relief from the terrific Satanic assaults to which I had been subjected. Of course they have recurred in a way, but each time of real soul victory is an encouragement in all subsequent struggles. "Patience works experience and experience works hope."

It was a good thing for me to be sick. I am very thankful that I was sick. It was not an evil, it was a good, a great good, for which I expect to praise God throughout eternity.

Wheaton College, Illinois.

(TO BE CONTINUED)

From the Pulpit to the Poor-House

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THE CLUB



"A COLOSSAL ACCIDENT."

According to Greek mythology the goddess Aphrodite was born of the sea foam.—According to evolutionists man was developed from some kind of an ape. A Yale professor tells us that this was accomplished by "a colossal accident." If the Aphrodite myth should be vouched for on high authority today, would it be believed by well educated and up-to-date people?

F. W. A.

—o—

P. S.—It may be of interest to our readers to know what the Yale professor said, and what Professor Townsend thought about the matter. It may be found in the December BIBLE CHAMPION, page 165.

The Yale Professor:

"Animal life on the American continent developed no higher than the South American Monkeys. The Old World current developed into the anthropoid ape, and then, by a colossal accident, into Man."

(Volume xxiii—6.)

Professor Townsend:

"This accidental jump, leap, or accidental tumble theory, adopted for the purpose of bridging the apparently unpassable chasm between the ape and the human families, is a piece of brazen and sheer assumption if not impudence, and some day the phrase *colossal accident* from scientific and philosophical points of view will be branded as colossal nonsense."—(Editor.)

SCRIPTURE SILENCES.

D. J. STRANG, A.M.

It is common in describing things often to begin to do so negatively, or telling what they are not. There are things that are not strictly "silences," but merely facts recorded in places where we would not expect to find them. Did Abraham believe in the resurrection? There is no hint given of it during his life. Such an event did not happen till Elijah's days, nearly 1,000 years later, though Enoch's translation fourteen generations before was just as good proof of another life. But in Heb.

xi. 19 we read that he was sustained under his great trial by his faith that "God was able to raise him up even from the dead."

"Enoch, the seventh from Adam, prophesied of these sayings, 'Behold the Lord comes with ten thousands of His saints to execute judgment upon all.'" (Jude 14.) We are not told this during his life, but by almost the last writer of the New Testament.

A young Sabbath-school teacher, who is a good Bible student, said to me lately, "I sometimes wonder if Enoch was translated after all. It does not say so in Genesis." I said, "Read Heb. xi. 5" ("By faith Enoch was translated that he should not see death and was not found because God had translated him. For before his translation he had this testimony that he pleased God.") He was convinced when he saw it asserted three times in one short verse.

When we read the thrilling accounts of the Transfiguration in the "Synoptic" gospels we might feel like saying what grand descriptions those two eye-witnesses, Peter and John, will have!" And we are surprised on turning to 2 Peter i. 17 and 18, to find only this: "He received from God the Father honor and glory, when there came to Him such a voice from the excellent glory, 'This is my beloved Son in Whom I am well pleased,' and this voice which came from heaven we heard when we were with Him in the holy mount." Then John (i. 14), "The Word was made flesh and dwelt among us (and we beheld His glory, the glory of the only begotten of the Father) full of grace and truth."

We must understand that when a man was inspired we can tell how much he knew. In Jer. xiii. 2-6, we read, "It came to pass the same year in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the Lord, in the presence of the priests and of all the people, saying, Thus saith the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring to this place all the vessels of the Lord's house that Nebuchadnezzar king of Babylon took away

from this place and carried to Babylon, and I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah that went into Babylon. Then the prophet Jeremiah said Amen. The Lord do so. The Lord perform thy word which thou hast prophesied to bring again the vessels of the Lord's house and all that is carried away captive, from Babylon to this place." In reality Jeremiah was the better patriot of the two and would have been glad to have "prophesied smooth things" if God had allowed him to do so. But in a few days he is sent back with a message which must have made Hananiah wish he had kept still. (Verses 15-17.) "Then said the prophet Jeremiah unto the prophet Hananiah, Hear now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold, I will cast thee off from the face of the earth: this year thou shalt die because thou hast taught rebellion against the Lord. So Hananiah died the same year in the seventh month."

When the Shunamite woman came to Elisha, lamenting the death of her son, before she says a word to him, he has to admit to Gehazi (2 Ki. iv. 27), "Her soul is vexed within her and the Lord has hid it from me." Yet a little time after he tells that grafter that he saw him telling lies to Naaman as plainly as if he had stood at his elbow instead of being miles away! (V. 26), "Went not mine heart with thee when the man turned again from his chariot to meet thee?"

Peter was allowed to read the hearts of Ananias and Sapphira (Acts v. 3). "Why hath Satan filled thine heart to lie to the Holy Ghost?" Also to Simon Magus (Acts viii. 23), "I perceive that thou art in the gall of bitterness and in the bond of iniquity." Yet he was no more infallible at all times than some men who have impudently claimed to be his successors, for Paul (another fallible man) says (Gal. ii. 11), "When Peter was come to Antioch I withstood him to the face because he was to be blamed."

It is impossible to tell how often Moses went up and down Mount Sinai, carrying out God's commands. No general ever had

a better orderly than he. (Heb. iii, 2), "Moses was faithful in all his house." Yet we read in Heb. xii. 21, "Moses said, I exceedingly fear and quake." There is no hint of this in Exodus, where we would have expected it. On the contrary, unconsciously to himself, he is greatly honored. (Ex. xxxiv. 29 and 30), "When Moses came down from Mount Sinai he wist not that the skin of his face shone while he talked with Him. When Aaron and all the children of Israel saw Moses they were afraid to come nigh him."

Such examples might be multiplied to a great extent. In an uninspired book we would feel like saying they were misplaced, but it must be done for some good purpose in the Bible. It should lead us to do as the Corinthians were exhorted (1 Cor. ii. 13), "Compare spiritual things with spiritual." In Acts xvii. 11, it is said of the Bereans, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily, whether those things were so." Earthly kings have given titles of nobility for many reasons, but the Heavenly King only calls those "noble" who study His Word!

IS HARNACK A JESTER?

Prof. Benjamin B. Warfield devotes over thirty pages in the *Princeton Review*, October, 1915, to Jesus' Mission, according to his testimony. He refers many times to Adolf Harnack's study of the sayings of Jesus reported in the Synoptic Gospels. One reference will suffice to earn "*Cap and Bells*."

The saying is recorded in Luke xii. 49-53.

Prof. Warfield says: "Harnack rends this closely knit paragraph into fragments; discards two of its five constituent sentences altogether; and separating the other three into two independent sayings, identifies one of these (verses 51, 53) with Matt. x. 34 ff, and leaves the other (verses 49, 50) off to itself. This drastic treatment of the passage seems to have been suggested to him by the comment on it of Julius Wellhausen, whose comment is as follows:

"The three first verses do not square with one another. The fire which Jesus longs for is an abiding universal effect, the baptism of death, a passing personal experience, the prospect of which he dreads. What stands here is not: 'My death is the necessary precondition of my great historical effect.'* Rather, the declarations of verse 49 and verse 50 are presented as a parallel, although they are not so. Just as little is verse 50 homogeneous with verse 51. But neither do verses 49 and 51 agree together; the wished for fire can have nothing to do with the terrible division of families. The whole of verse 50 and the second half of verse 49 are lacking in Marcion. In their absence, a connection would no doubt be instituted; the fire would be the inward war, and Luke would be reduced to Matthew (x. 34, 35). I have, however, no confidence whatever in this reading of Marcion's, but rather believe that Luke has brought together wholly disparate things according to some sort of association of ideas."

"This slashing criticism Harnack reproduces in its main features, as follows:

"Luke would undoubtedly have these two verses (verses 49 and 50) considered as follows: they are bound together by *de*, are framed similarly, and close even with a rhyme. But their contents are so diverse as to interpose a veto on their conjunction. It has been in vain, moreover, that the expositors have tried to build a bridge between the two verses. Every bridge is wrecked on the consideration that the first verse refers to the action of Jesus, the second to something which threatens Him; for it is impossible to think in the second verse of baptism in general (Jesus' own baptism of suffering is meant, see Mark x. 39), since the words, 'How I am straitened,' etc., would then be wholly unintelligible or would have to be explained in a very artificial manner. The contention also that the eschatological idea connects the two verses is wrong; for the futures which the two verses contemplate are dif-

* Imagine Jesus, of whom the officers sent to arrest him, reported, "Never man spake like this man," uttering such nonsense as this.

ferent. Add that the 'fire' of the first verse has nothing to do with the "baptism of fire"; for Jesus could not say of that fire that He came "to cast" it upon the earth. It is therefore to be held that Luke who often follows external association of ideas, has been led to put the two verses transmitted to him together by the similarity of their structure, and because some connection between fire and baptism hovered before his mind. He has similarly again made an arbitrary connection in the case of the next verse, when he adjoins the saying about peace and sword of which we have already spoken. This saying too can scarcely have been spoken in the same breath with ours, precisely because it exhibits a certain relationship with it, but is differently oriented."

Prof. Warfield says: "The superficiality of this criticism is flagrant. It owes whatever plausibility it may possess to the care which is taken not to go below the surface. So soon as we abstract ourselves from the mere vocables and attend to the thought the logical unity of the paragraph becomes even striking. Even in form of statement however, the passage is clearly a unity."

As to Wellhausen, we have not a word to offer. We have found him ever a false witness. We brand him as a deceiver and let him pass on. Harnack's words place him in the same category. We are not concerned as to his truthfulness; that he follows Wellhausen is a guarantee of his untruthfulness. His pretended comment is "gall and gaff, 'alf and 'alf."

He ignores any supernatural inspiration of Luke's record. He treats it with the reckless liberty of a touter expressing disgust at a sporting paper's score of a horse race. He has been so flattered by the extravagant notice shown him that he is consumed with egotism and vanity.

"What Jesus longs for" may be known by what he says, not by what the jester guesses or imagines. Luke had only one purpose in his history. He is the only sacred historian that discloses it: that his readers "might know the certainty concerning the things which he records." In Luke's words we have the "things most surely believed among us, even as they

delivered them unto us, which from the beginning were eye-witnesses and ministers of the word." To this we have the added supervision of the Holy Spirit that "all things might be brought to his remembrance whatsoever Jesus had said unto his disciples."

We publish this extract to give to our readers a small sample of the stuff given to us by its authors as the "assured results of modern scholarship." By and by Christian scholars will learn the best way to handle a hot-air balloon is to stick a pin in it. Harnack is welcome to our Museum of Jesters. We are sure that he does not take himself seriously, but is *only joking*.

TRINITY PRAYER LEAGUE.

If Trinity's great church and three four-story endowment buildings were in Peking, instead of Harlem, its loss to religion would be deplored as an appalling disaster. It is surrounded by over one hundred thousand Americans *outside of all church lines*. Is a non-Christian New Yorker cheaper than a non-Christian Chinaman?

A Bishop wrote a few days ago:

"I doubt very seriously the wisdom of selling your church and abandoning that territory, with so magnificent a building and so great a task at your doors. There is no greater mission center in your city or in this country than where that church is located."

Another Bishop writes: "To abandon the neighborhood in which you toil would be a crime."

Another Bishop writes: "It is a settled conviction with me that Protestant Christianity has greatly sinned in the abandonment of congested city districts."

Another Bishop writes: "In all possible ways our down-town city work *must* be maintained. We are not to run from people, but to them."

If Trinity were a hospital no one would suggest its discontinuance because the income from the fees of poor patients for treatment and care did not pay expenses. If every church engaged in ministry to the poor were discontinued because it was not self-supporting every mission church in the world would be closed. Shall this rule be

applied only to churches in home cities? Then Paul well says: "We are worse than infidels" (1 Tim. v. 8). We seek to have the Trinity Prayer League increased to one thousand who will "unite with Trinity workers in asking God to direct and bless our missionary work in New York." If a league of one thousand will pray and each give five dollars Trinity will be able to push all forms of missionary work with energy and effectiveness. No people can be found more faithful in service or more generous in giving than my helpers here for seven years.

Bishop Wilson, the resident Bishop in New York, writes this letter:

"To the Friends of Methodism and Evangelical Christianity.

"DEAR FRIENDS: The Rev. Jay Benson Hamilton, pastor of Trinity Methodist Episcopal Church, New York city, is giving himself courageously and hopefully to the task of making that church a great center of spiritual activity. His plans are broad and far-reaching. With the burdens which his task involves it is desirable and needful that he have the practical sympathy and co-operation not only of those who are closely related to this church, but of those who, while more or less remote, still recognize the vital importance of such an evangelizing force in this great city.

"Dr. Hamilton is desirous of speaking to other congregations than his own and of approaching members of other churches and communions. I bespeak for him the favorable consideration of those to whom this note may be presented, as I believe in the minister, his message and in the cause which is upon his heart.

"Yours very truly,

"L. B. WILSON.

"150 Fifth Avenue, New York City."

A leaflet containing letters from seventeen Methodist Bishops and the district superintendent under whose care Trinity is placed, will be sent to any one interested. For information concerning the work and plans, address the pastor, Dr. Jay Benson Hamilton, 317 East One Hundred and Eighteenth Street, New York.

TO THE FRIENDS OF THE BIBLE.

The psychological moment has arrived for the friends of the Bible to take courage and go forward. A new generation of young scholars has arisen to defend the Bible from the attacks of the destructive critics who have been undermining the faith of the Church for the last twenty-five years. A new Bible Encyclopedia in five volumes edited by that staunch conservative scholar Dr. James Orr, with the aid of a host of able and trustworthy coadjutors, has just come on the market, providing an arsenal in which all can furnish themselves with the most effective weapons with which to withstand the enemies of revealed truth. We have already the CHAMPION, free to popularize the truth as the denominational papers do not and cannot, and make it effective for the saving of the world. Let us double and quadruple the circulation of this indispensable organ; yes, increase it tenfold, that its managers may have the means to make it even better than it is. "There is a sound of a going in the tops of the mulberry trees." Let us press forward.

G. FREDERICK WRIGHT,

We suggest the following plan to start toward the goal of *ten fold* suggested by Dr. G. Frederick Wright:

150 to give	\$ 5.....	\$750
75 to give	10.....	750
25 to give	20.....	500
20 to give	25.....	500
10 to give	50.....	500
10 to give	100.....	1,000
<hr/>		
290		\$4,000

One-half of the above is provided. If the other half can be secured, we can at once plan a Nation-Wide Campaign. The subscription list is growing every week. It will soon reach 3,000 at the rate of present increase. The Conferences are arranged to aid in the circulation of the BIBLE CHAMPION. Will you help? Address at once, Jay Benson Hamilton, 317 East 118th St., New York.

GENESIS FIRST LEADS ONE TO CHRIST.

When canvassing a neighborhood to prepare to start a Sabbath School, I called at a wealthy farmer's home. His wife and two little girls were there. The girls said they would like to attend the Sabbath School. The mother said they might. But when they went out to play, she said: "I think the Sabbath School will do them good, though I know the Bible is not true and hence is not inspired of God." After a little talk I saw that she was well posted in geology and denied the truth of the Bible because she thought it taught that the world was made in six times twenty-four hours. I showed her from other passages in the Bible and from statements of great Hebrew scholars that Day might mean a very long period of time and does mean that in Genesis first.

Then I asked her if she ever carefully compared the Bible story of creation with the teaching of geology. She said, "No." I asked, "what does geology seem to say was the earliest condition of this portion of creation?" She said: "Universal chaos." I asked her to read the first of Genesis, "The earth was without form and void, and darkness was upon the face of the deep." I asked, "Could you tell it better?" She said, "No." I asked, "What happened next?" She said: "A union of chemicals that caused universal fire." Then she read in the Bible, "God said, Let there be light and there was light." So we read the whole chapter, comparing every statement with geology's teaching, especially that the first animals were fishes and great sea monsters and then birds, but no four footed animals till long after. I said "Must not the writer of that have been a first rate geologist?" She said: "No such geologist could have been in those early ages. It must have been a direct revelation from God." I said: "If this is a revelation from God, cannot you believe that the story of Christ coming from heaven to live a humble life and reveal God to men and die on the cross to make it possible for you and me to be saved from sin and prepared to dwell with Him in heaven is a true story?" She answered, "I think it is true." I said: "Cannot you

then now accept that Jesus as your Savior, asking Him to pardon your sins and help you to live a true Christian Life?" She said, "I will." So we knelt down and she became an earnest Christian.—*Rev. J. B. Davison Milwaukee, Wis.*

NAAMAH AND NIMROD.

Among the many books brought to the notice of the BIBLE CHAMPION, this one demands special attention. It is by a Layman, James B. Tannehill. It is strikingly original, unique and interesting. The author handles the question without gloves. Few books have been so outspoken, and merciless. He seems to have carefully studied the methods of the critics and does not scruple to reply in kind. As we are permitted to quote at length from the work, we will let the samples we select make their own appeal. The range of the discussion is surprisingly wide. The authorities given are numerous. The arguments are largely and almost wholly statements of facts in disproof of theories. One form of reply, which is found many times, is to show the absurdity of the critical assault. It is very effective, in numerous instances startling, in others ridiculous and even comical. The author evidently enjoys his dissection of the critics and succeeds in making the process enjoyable to his readers. The critics find it but a fulfillment of the warning: "with what measure ye mete, it shall be measured to you again" (Matt. vii. 2). The book is cloth bound, 358 pages, and will be sent postpaid for \$1.50.

"Read the Scriptures with prayer. You can not by your own wisdom understand the word of God. In all your reading of the Scriptures, seek carefully the help of the Holy Spirit. Ask, for Jesus' sake, that he will enlighten you."

"Read the Scriptures with meditation. Ponder over what you read; the truth is thus applied to your heart. You see new and deeper meanings. It is better to think over a little than merely to read a great deal."

EDITOR'S WHAT NOT

THE HOLY CITY.

There are hundreds of encyclopedias, which cover every possible human interest. They are the guides for every business, profession, and trade. The Scriptures is the Encyclopedia for Religion. It is the Universal Guide for everything related to Man. Isaiah (lii. 1) cried: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." This was an earthly city, not an heavenly. The cry might just as appropriately be, "O Manhattan, the holy city." Hear Moses (Deut. xxviii. 1): "It shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments which I command thee this day, that the Lord will set thee on high above all nations of the earth."

Then follows one of the most wonderful chapters in the Holy Book. It is a part of one of the greatest addresses of human speech. It is practical, exhaustive, and infallible. It is a speech from God through human lips. It is a perfect guide to material prosperity. We emasculate it by interpreting it as a spiritual message to a Church. It is the masterly revelation to a nation, of the absolute and unerring road to such exaltation as will "set it on high above all nations of the earth."

We reproduce from our January number, page 38, an extract from the diary of John Adams, second President of the United States:

"Suppose a nation in some distant region should take the Bible for their only law-book, and every member should regulate his conduct by the precepts there exhibited. Every member would be obliged, in conscience, to temperance and frugality and industry, to justness and kindness and charity towards his fellow-men, and to piety, love, and reverence towards Almighty God. In this commonwealth, no man would impair his health by gluttony, drunkenness, or lust; no man would sacrifice his most precious time to cards, or any other trifling or mean amusement; no man would steal or lie, or in any way defraud his neighbor, but would live in peace and good will with all men; no man would blaspheme his Maker, or profane his worship; but a rational and manly, sincere and unaffected, piety and devotion would reign in all hearts."

We propose to show how "The White Manhattan" suggested on another page may become a matter-of-fact reality instead of a fanciful illusion. We reproduce as one illustration, the substance of an editorial in the BIBLE CHAMPION some time since. This will be followed by the application of the Divine Rule to other errant human transactions.

"I used the story, 'The Parson, the Champion Heavyweight,' most effectively with my Sunday-school class of boys recently to impress upon them respect for the ministry, and I am sure it would prove effective in other similar instances." (The Editor read the same parable, in the place of the sermon, in Trinity Church, Sunday evening, January 14, 1917.)

NEW YORK NOT UP TO MOSES YET.

"Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have." Levit. xix. 35-36.

"Thou shalt not have in thy bag, divers weights, a great and a small. Thou shalt not have in thine house, divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God." Deut. xxv. 13-16.

In 1909 our city authorities, aroused by the almost universal complaint about short weight and short measure, began an investigation. 1219 scales were tested and 628 were found correct; of 1319 weights tested, 677 were correct; of 511 measures tested, 241 were correct; of 767 packages weighed, 202 were correct; total, of 3816 tests, 1748 were correct.

In 1911, of 1307 scales tested, 956 were correct; of 1868 weights tested, 1566 were correct; of 420 measures tested, 352 were correct; of 661 packages weighed, 505 were correct; total, of 4256 tests, 3379 were correct.

Nearly 20,000 bushel baskets were used by farmers bringing produce to market, not one was correct; after repeated warnings and threats, 4000 were seized and burned; notice was served that unless a standard basket was used, with the city mark certifying its correctness, suit would be brought against every offender. A test case sustained the city ruling and 19,000 baskets with the city seal were taken by the farmers.

There were used for years what was called the short barrel. In 1911 the matter was submitted to the Corporation Counsel for an opinion and he declared it in violation of law. Apples, pears, quinces and potatoes had been shipped in the short barrels. This was forbidden under penalty and the sale was required to be made by net weight, either in bags, boxes or barrels.

Nearly all peddlers' weights or measures were wrong; coal was found to be sold largely with short weight; peas and beans by measure, which was found to be short; ice cream measures were found to be one-fourth wrong in 10,000 tests. Tests were made in nearly every kind of business; in a total of 46,891 traders, and a total of 446,835 samples.

It was found necessary to establish a city weigher and measurer who should certify to the correctness of all weights and measures. An ordinance was passed by the Board of Aldermen forbidding any person or firm selling or offering for sale, weights, scales or measures without the approval of the Commissioner of Weights and Measures. After all this and two years' close inspection, the figures of 1911 show that about one-fifth of the tests made revealed a wrong weight or measure.

Moses is not yet a back number, even in the American Metropolis. The City might well place at the head of its ordinances relating to Weights and Measures, the title "BACK TO MOSES!" The figures given above were kindly furnished by the city authorities.

LEGAL ADVISORY COUNCIL.

We solicit the coöperation of One Hundred Lawyers as Legal Advisors. Judge Lamb persistently plead with the Editor to employ the principles of the Science of Jurisprudence in securing a decision of the issue between the Counterfeit Critics and Christians. The latter declare the Scriptures to be a Divine Book; the former regard it as a Human Book. The issue is clearly drawn. It can never be decided by argument. The universal method of the world is to appeal to Jurisprudence.

The procedure is very simple. The Critics assert that the Bible is a composite of a number of documents they are pleased to label with letters.

The Christians declare the Books are Divine, written by Authors, whose names are mostly given, who wrote or edited the Books under special Divine illumination and direction.

The Critics are required to produce their evidence that there were ever such documents as they allege and label J, E, P. D, etc.

They reply with argument and discussion, but offer no evidence, *for there is none.*

The Christians should decline discussion, *until there is something to discuss.*

When asked to furnish evidence in behalf of their contention, they present the Books. They are acknowledged by all Courts of the civilized world as Ancient Documents, whose contents are the only needed proof of their truthfulness. Every Book is recognized by the Courts as a deposition of their Author or Authors. Jurisprudence has established a simple procedure for overthrowing a deposition. It is to produce more and better evidence from competent witnesses on the spot at the time.

Never has a witness been produced nor the slightest evidence been presented in behalf of the Critics' declarations. But in their argument they have testified falsely, either by mutilating the evidence already submitted by the Scriptures, by omissions or interpolations. In every case, no evidence is offered in support of such mutilation.

We believe that if the facts were made known by Lawyers through the secular press, it would instantly clear the mental atmosphere in every community. Any Lawyer who will coöperate in this movement is solicited to address the Editor.

"WHO" OR "WHICH."

In the Lord's Prayer many say, as the Book of Common Prayer of the Church of England uniformly has it, "Our Father *who* art in heaven." The Bible, both the Authorized Version and the Revision, has "Our Father *which* art in heaven." Which?

Gould Brown, in his "Grammar of English Grammars," decides in favor of *which*.

The relative pronoun *who* refers to persons, *which* to both persons and things. *Which* is discriminative, and distinguishes between two or more objects; *who* of itself never does. We have two fathers, one of the earth and the

One in heaven. The simple "who" does not discriminate between them, and "which" does. In prayer there should be no confusion of objects or of thought, and therefore this discrimination should be made. Which, consequently, is the proper word to use.

"DEBTS" OR "TRESPASSES."

The Book of Common Prayer uses the word "trespasses" instead of "debts" in the petition in our Lord's Prayer, "forgive us our debts as we forgive our debtors," as the Bible has it.

The Rev. Wallace Radcliffe, D.D., LL.D., pastor of the New York Avenue Presbyterian Church of Washington, D. C., preached a sermon on "Forgive us our Debts as we Forgive our Debtors," which the Justice Harlan Bible Class had printed in pamphlet form, and it was afterward reprinted in the *Homiletic Review of March*, 1916. He most convincingly proves by illuminating exposition and invincible logic that "debts" and not "trespasses" is the proper translation of our Saviour's Greek word *opheilema*; that the first expresses the right idea and the other does not. He gave the writer permission to make free use of the discourse; but so closely knit together is it, so terse, "solid," that an abstract cannot be condensed into the limits of these pages. The reader is therefore referred to the *Homiletic Review*.

"The Champion is much needed when the enemy is coming in like a flood. May the blessing of Heaven rest on your good work."

"In renewing my subscription to the BIBLE CHAMPION, I wish to express my high appreciation of the work you are doing. I am sorry not to be able at this time to send you a new subscriber, but hope to in the near future."

"As one of your oldest, and shall I say, most appreciative subscribers, I feel I cannot at the present do without it. Permit me also to thank you for the Christian help and comfort I have always found in its pages since I became a member of *The Bible League*."

"I appreciate the aggressive attitude the BIBLE CHAMPION takes in favor of Orthodox Christianity. The scholarly writings of your associate editors and others have been a very great help to me. I pray the New Year may bring you great joy in your strenuous labor for the Kingdom."

"I am a retired minister and well grounded in the faith. I do not specially need the magazine, but get more than a dollar's enjoyment out of it and am glad to contribute the dollar, seeing I get more than the dollar back in good reading. God bless you in your work."

"Your stories are superb—I read them with eyes blinded by tears and a soul overflowing with emotion. What powerful illustrations of the practical value of the old Book. The magazine is illuminating, stimulating, most helpful. God bless you in your timely, courageous and splendid work, as a fearless, straight-out, discriminating advocate and Exponent of External truth."

THE DESERTED CITY.

The desertion of a city begins with the well-to-do. Then all who prefer a *more desirable* residence follow. The common people must live somewhere; it must be at a price they can pay. They remain near their church, or their friends, or their work. Lincoln said it was evident God loved the common people most; He made more of them. The real estate man is like God; he loves the common people. He builds great sky-scrapers for them. He puts into one sky-scraper the population of a village. He only asks that they pay their rent. The police will see to the rest.

The village in a house, like all villages, has all kinds of folks; most have all they can do to live. Their families are large, their wages are small. When they are too small, they take roomers or boarders. Soon the piece of land once occupied by one family must suffice for a hundred or more people. Then they say it is a congested district, and by-and-by it becomes one of the necessities of a great city—a slum neighborhood. It is noisy from children who live out-of-doors mostly; it is pleasanter than in-doors, whatever the weather. It is dirty; the easier way to get rid of rubbish of all sorts is to drop it in the streets or on the sidewalk, and pass on. Somebody will surely see to its removal. Children are great imitators: they help in making the streets filthy; the police are considerate and kind-hearted.

The White Wings and Brownies come around twice in twenty-four hours and clean up a bit. The dirt-makers are on their job all the time. By-and-by, babies die like flies—a mysterious plague with a mysterious name stalks abroad. Then everybody with children considers *desertion*. But the city wants them and makes it hard to get away. The country doesn't want them, and refuses to have them. The mysterious plague frightens everybody, and after all remedies fail they turn to God. He replies, "As a man soweth, so also he shall reap." Alas! we learn that the best health-book is the Book we have neglected, or derided, or despised. Moses, who is to some a myth, to others a humbug, knew enough to destroy dirt, rather than breathe it or eat it. If he were to become mayor he would teach the city how to be clean and healthy and good.

"WHY ARE SO MANY SCIENTIFIC MEN UNBELIEVERS?"

A Christian woman of our acquaintance told us that she was asked this question at a summer resort this season by an intelligent gentleman from the South. Whether he was seeking light or seeking to confuse her and unsettle her faith she did not know. At any rate she was nonplussed and could not answer him.

Such a question asked suddenly of many of our Christian men or women would likely prove disconcerting, but it is liable to be asked at any time nowadays. Let us look into the matter to see if the question can be satisfactorily met from the Christian standpoint. . . .

Even if it is true that a large number of scientists are unbelievers, that is no argument against revealed religion.—*Baltimore Southern Methodist*.

We have for a number of years taken pains to investigate the *infidel roor-backs* that by many assailants of Christianity are exploited as unanswerable arguments. The above extract is from an able and striking editorial. Our answer to all these, is a brief remark of Josh Billings: "It is better not to know so much that ain't so."

We sent to London for a book entitled *Religious Beliefs of Scientists*, and found it a bulwark for Billings. About five hundred of the most eminent of the world's scientists are quoted. We have published in the BIBLE CHAMPION scores of these testimonies, from every field. It is safe to answer these slanderers as one scientist did:

"You quote a lecturer as saying that 'no scientists to-day are Christians.' This is a lie, a monstrous lie; if the speaker had taken the least trouble to inquire, he must have known that it was a lie."

Another says: "If any one asserts that Science and Religion are opposed, and that men of science are irreligious because they are men of science, they assert that which is false."

Another said: "I know of no sound conclusions of Science that are opposed to the Christian religion."

Another said: "A large number of 'leading scientists' are not irreligious or anti-Christian."

Another said: "It is my settled conviction that 'between the established facts of Science and the fundamental teachings of Christianity there is no real antagonism.' If any man of science dissents from this view, he is, in my judgment, chargeable either with ignorance or with making his wish the father of his thought."

We could fill this whole number of our magazine with such testimonies. Would it stop the slander to make these facts known to all men? Nay, verily! It may be possible to "tell the truth and shame the devil," but his children, who are busy in this work seem given over to "a strong delusion, that they should believe a lie" (2 Thess. ii. 11, 12).

"I enjoy your BIBLE CHAMPION and you are doing a fine piece of work. I feel certain that you will make of your Magazine the very best that has ever been built up in that line of work."

"May the great Master bless you as you visit various portions of the land carrying the old orthodox Gospel, championing its glorious truths. Long live THE BIBLE CHAMPION is my prayer."

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I have enjoyed the BIBLE CHAMPION very much and wish for your magazine a large circulation. It is badly needed, and especially in these parts where the Bible and the Christ of God is attacked so frequently and with such virulence."

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COUNTING THE COST.

The cost of printing the magazine and office expenses is about \$300 per month. It must be had in cash monthly to keep going. If our subscribers will keep paid up promptly and our Patrons continue their aid we can carry on our work with ease. We have no reserve fund to fall back on. We have paid up to date. Will you not make it your business at once—without a day's delay—to have your label brought to some month in 1917? Then get at least one new subscriber.

We offered five sample copies for ten cents to cover postage and expense. Have you sent for your package to distribute to your friends? If not, send ten cents in stamps and help get new subscribers. If any of our Patrons can aid us at once it will relieve our anxiety. We are tempted to believe that the BIBLE CHAMPION satisfies its readers. The best tribute of appreciation will be prompt and generous aid in meeting this monthly outlay. Will you not by first mail respond with a contribution or a payment of subscription?

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"I hope your American Friends who have made millions out of the war will be able to come to your aid in your great work. As for myself and friend, the call for war funds of all kinds compels us for the present to husband our resources for the most imperative calls at hand. Wishing you and the CHAMPION continued success even if I cannot help just now."

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By SAMUEL G. CRAIG, A.M., B.D.

Minister of the North Presbyterian Church, Pittsburgh

With an introduction by

Prof. BENJAMIN B. WARFIELD, D.D., LL.D.

of Princeton Theological Seminary

CONTENTS

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(Volume xxiii—7.)

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